The Pithy and moost notable sayinges of al Scripture, gathered by Thomas Paynell after a newe maner of cõmõ places very necessary for al those that delite in cõsolacions of the Scriptures, newly augmẽted & corrected.

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¶ To the right excellent and moste gracious Lady, my Ladye Maryes good grace. Thomas Paynell sendeth gretynge.

NOtwithstanding that this my collection of Scripture moste excellente and vertuous Ladye, hathe no nede of any mans tuition or defense, so muche as it cõtayneth onelye the simple and very true worde and sayinges of god: yet after I had finished and ended the thing, & purposed by the counsell of a lerned man, to publyche it, for mans consolacion & learnyng: youre graces fiery and feruent mynde to vertuous and godly liuing, youre true intente & naturall inclinacion to the same: youre liberal hand & fauour to those, which diligently do exercise themselues in the spirituall & moztall study of the sincere worde of god, & agayne youre Graces benignitie and gentilnes of long tyme bounte fully to me declared: enforced me to publiche it in your graces name. Accept therfore this my labour moste excellent Lady, as sente of youre dayly Oratour and moste hymble seruaunt to your grace. Rede the fruiteful lessons therof and digest thē thorowly, practyse and proue in very dede, howe swete ỹ Lordes wordes be, vse the profitable doctrines of this litle boke: for so doynge youre grace shall learne dayly more and more, truly to know the Lord, to fast, release and to ensewe his holye & swete worde, to loue and feare him, to be his faithfull & obsequines handmayden, and a diligent ensuer of his wyll, and steppes moste pleasaunt and voluntaryously to

beare the yoke of his most cõfortable and swete commaundementes.

Thinke nor esteme not, I moste humblye beseche youre grace, this my gifte to be slender in valure, although of it selfe it be but litle: for precious stones are of themselues in quantitie but lytle, and yet for theyr naturall operations and propryeties, of greate estates mostehyelye estemed. Esteme the content of my boke and gifte, that is ỹ worde of God, and not the slenderneſſe thereof: esteme my faythful and true heart vnto your grace, and not my simple and slender gyfte. And yet yf this my poore and slender gifte, maye be wel and exactly wayd & pondred, what thyng (although it comprehende not al the fruiteful lessons of Scripture) maye be cõpared vnto it? For what is more excellent, or more precious the the worde of God? what thyng maye be estemed equall vnto it? what ought to be more embraced of a christian then Christes worde: then a pure and a christian lyfe? then chastitie, then humilitie, then godly wisedome and pure doctrine? the which, with other vertuous & heauenly lessons, are in this my briefe collection, compendiously and fruitfully cõprised. Wherfore I euen humbly desire youre noble grace to accepte this my labeur and small gifte in good parte. Accept, I saye, & embrace the worde of God, for that truly vnderstãded, and seriously ensued and folowed, shalbe to your graces spirituall encrease moste comfortable comforte.

¶ The firste Chapter of Genesis.

IN the begynnyng God created heauen and earth. The earth was voyde and empty, and darkenes was vpon the face of the depe, and the spirite of God moued vpon the face of the waters.

God called the drie land, erthe, and the gatheringe together of waters, called he the sees.

God made two greate lightes, a greater lighte to rule the daye, & a lesse lyghte to rule the night.

God created man in his owne ymage, in the ymage of God created he him, male and female created he them. And god blessed them, and sayd vnto them: Growe and increase, and replenische the earth, and subdue it: and haue dominion of the fyche of the sea, and foule of the ayre, and of euery lyuinge thinge ỹ moueth vpon the earth.

¶ The seconde Chapter.

AND in the seuenth daye, God ended his worke whiche he had made. In the. vii. daye also, he rested from all his workes whiche he had made, and God blessed the vii. daye, and sanctified it, because that in it, he had rested frome all his worke whiche God ordeyned to make.

The Lord god also shope man, euen dust from the grounde, and breathed in to his nostrelles, the breath of lyfe, and Adam was made a lyuing soule. And the Lorde God plãted a garden easte

warde from Eden, and there he put man whome he had made.

The tree of lyfe and the tree of knowledge of good, & euil was in the middes of the garden.

The Lorde god also toke Adam, and put him into the gardē of Eden, that he might dresse and kepe it. And the Lorde God commaunded Adam sayinge: eatinge thou shalt eate of euery tree of the garden. But as touching the tree of knowledge of good and euill, thou shalt not eate of it. Els, in what daye soeuer thou eatest there of thou shalt dye the death.

It is not good that Adam shulde be alone I will make hym an helpe, whiche may be present with him. And so oute of the grounde shope the Lorde god euery beste of the felde, and euery foule of the ayre, and brought it vnto man, that he might se how he wold cal it. For lyke wyse as man hym selfe named euery liuinge thenge, euen so was the name thereof.

Man him selfe therfore named the names vnto all cattel, and foule of the ayre, and to euery beast of the felde. And for man founde he not an helpe that mighte be present with him.

The lorde God also caused a slombre to fall vpon Adā, and he slepte. And he toke one of his ribbes, and closed vp the flesche in steade thereof.

And the ribbe which the lorde God had taken from man, made he a woman, and brought her vnto man. And man sayd: This is now bone of my bones, and flesche of my flesche, she shall be called woman, bycause she was taken out of man. For this cause shall man leue his father and his mother, and shalbe ioyned with his wyfe, & they shal become one flesche, and they were both naked, the man and his wyfe, and were not ashamed.

The

¶ The.iii. Chapter.

The ſerpent was ſubtiller then euery beaſt of the felde, whiche the lorde God made.

The ſerpent ſayde vnto the woman: ye ſhall not dye the death, but god dothe knowe that the ſame daye that ye eate thereof, your eyes ſhall be opened, & ye ſhall be euen as goddes, knowynge good and euill.

And the Lord god called Adam, and ſayde vnto him: where art thou? which ſayde: I herde thy voyce in the Garden, and was afrayde bycauſe I was naked, and hyd my ſelfe.

Adam ſayde, The woman whome thou gaueſt to be with me gaue me of ꝑ tree, and I dyd eate. And the woman ſayde: yonder ſerpent begyled me, and I dyd eate.

The Lorde ſayde vnto the ſerpent, becauſe thou haſt done this ꝑ art curſed aboue all cattell, and aboue euery beaſt of the felde. Upon thy bellye ſhalt thou go, and duſt ſhalt thou eate all the dayes of thy lyfe. I will alſo put enimitie betwene the & the the woman, betwene thy ſeed & her ſeed, the ſame ſhalt treade downe thy head, and thou ſhalt treade vpon his heele.

Unto the woman he ſayde: In multiplyinge wyl I multiply thy ſorowe, and thy conceyuing: In ſorowe ſhalt thou bringe forth the children, and thy luſt ſhall pertayne to thy huſband, and he ſhall haue the rule of the.

To Adam he ſayde, curied be the grounde for thy ſake. In ſorowe ſhalt thou eate of it all the dayes of thy lyfe. Thorne alſo and thyſtle ſhall it cauſe to growe vnto the, and thou ſhalte eate the herbe of the felde.

In the ſweate of thy face ſhalt thou eate breade, tyll thou be turned agayne vnto the grounde, for

out of it was thou taken: in asmuch as thou art dust, and in to dust shalt thou be turned againe.

¶ The fourth Chapter.

AND in processe of daies it came to passe, that Cain brought of the frute of the grounde an oblation vnto the Lord. Abell also brought of the firstlinges of his shepe, and of the fat thereof.

And the Lord had respecte vnto Abel, and to his oblatiō: But vnto Cain and to his offering he had no respect, for the which cause Cain was exceadinge wrath, and his countenaunce abated. And the Lorde sayde vnto Cain: Why art thou wrath, and why is thy countenance abated? if thou do well, shall there not be a promotion? And yf thou dost not wel, lyeth not thy sinnes in the dores. Unto ꝑ also pertayneth the lust therof, and, thou shalt haue dominion ouer it.

And it fortuned when they were in the felde, Cain rose vp againste Abell his brother, and slewe him. And the Lord sayd vnto Cain, where is Abell thy brother? Whiche sayde: I wote not, am I my brothers keper? And he sayd, what hast ꝑ done? The voyce of thy brothers bloude crieth vnto me out of the grounde: and now art thou cursed from the earth, which hathe opened her mouthe, to receaue thy brothers bloude from thy hande. Yf thou tyll the ground, she shall not procede to yeld vnto the her strength. Fugitiue and a vagabonde shall thou be in the earth. And Cain sayde vnto the Lorde: My iniquitie is more, then that it may be forgeuen.

Lamech toke vnto hym two wyues, the name of the one was Ada, and the name of the other was Zylla.

Jabell was the father of suche as dwell in tentes,

tentes, and of ſuche as haue cattell.

Thubal was the father of ſuche as handle harpe or organe.

Thubalchain wrought cunningly euery creaft of braſſe and of yron.

¶ The fyft Chapter.

All the dayes that Adam lyued were nine hundreth and thirthye yeres.

Henoche walked with God, & he was nomore ſene, for God toke hym awaye.

¶ The ſyxt Chapter.

The ſonnes of God ſaw the doughters of men that they were fayre, and they toke them wyues from amõge all that they had choſen.

The Lord ſayde: my ſpryte ſhall not alwaye tryue in man, becauſe he is fleſche, and his dayes ſhalbe an hundred and twenty yeres.

But God ſawe that the malice of man was greate in the earthe, and all the imagination of the thoughtes of his hert was onely euill euery daye. And it repẽted the Lorde that he had made man in the earth, & he was touched with ſorowe in his hert, and the Lord ſayde: I wyll from the vpper parte of the earth deſtroy man, whom I haue created, bothe mã, catel, wormes, & foule of the ayre, for it repenteth me that I haue made thẽ.

Noah was iuſte and perfecte in his generacions, & walked with god, and begat. iii. ſonnes, Sem, Ham, and Japheth.

The earth was corrupt before God, and the ſame earth was fylled with crueltye, and God loked vpon the earth, & behold it was corrupt, for all fleſche had corrupte his waye vpon earth.

The length of the arke ſhalbe thre hundreth cubites:

cubites: the bzedth of it.l. cubytes, & the heigh
of it thyzty cubytes.

¶ The.vii.Chapter.

The rayne was vpon the earth foztye dayes
and foztye nyghtes.

And the waters pzeuayled exceadingly vpon
the earth, and all the hye hylles that are vnder
whole heauen, were couered. Fyftene cubytes
vpwarde dyd the waters pzeuayle, so that the
mountaynes were couered.

The waters pzeuayled vpō the earth an hun-
dzeth and fyftie dayes.

¶ The.viii.Chapter.

And he sent fozth a rauen, whiche went out
goinge fozth and returning agayne, vntyl
the waters were dzied vp vpon the earth.

He sente fozth the doue out of the arke, and
the doue came to him in the euen tyde, and Lo, in
her mouthe was an olyue leafe, that she had plu-
cte: Wherby Noah did knowe that the waters
were abated vpon the earth.

And ỹ Lozd sayde in his herte: I wyl not pzo-
ceade to curse the grounde any moze foz manne
sake, foz the ymagination of mans herte is cur
euē frō his youth. Neyther wyll I adde to smit
any moze euery thing lyuing, as I haue done.

¶ The.ix.Chapter.

Euery thinge that moueth it selfe, and tha
lyueth shall be meate foz you: euen as th
grene hearbe haue I geuen you all thynges.

But flesche in the life therof, and in the bloud
therof shall ye not eate. Elles your bloude o
your lines will I require, frō the hande of euer
beast will I require it, and frō the hande of ma
from the hand of wans bzother will I requir
the life of man. Who so sheddeth mannes bloude
by

by mā shall his bloude be shedde, for in the ymage of God, did god make man.

My couenaunte wyll I make with you, that from henseforth euery flesche be not rooted out with the waters of a floude, neyther shall there be a floude to destroye the earth any more.

Noah also begāne to be an husband man, and planted a vineyarde, & he dzinckinge of the wyne was dronken, and vncouered within his tente. And Ham the father of Canaan seinge the nakednes of his father tolde his two bzetherne without. And Sem & Japhet, they two, takyng a garment, layde it vpon there shulders, and cōming backwarde, couered the naked pzilities of theyze father, namely their faces beinge turned away, leyst they shuld se their fathers pzeuities.

¶ The. x. Chapter.

Nimrod began to be mightye in the earth for he was a mightye hunter before the Lord.

Assur buylded Niniue, & the stretes of ỹ citie.

¶ The. xi. Chapter.

All the whole earth was of one language, and lyke speche.

And they sayde: Goto, let vs buylde vs a citie, and a tower, whose toppe may reach vnto heaue and let vs make vs a name.

And therfore is the name of it called Babel, because the Lord did there cōfounde the lāguage of al the earth.

¶ The. xii. Chapter.

The Lord sayde vnto Abzam: Gette the out of thy countrey, and out of thy nation, and from thy fathers house, vnto a lande that I wil shewe the, & I will make of the a greate people, & will blesse the, & make thy name greate, that thou mayst be euen a blessing, I will also blesse them

that

that bleſſe the, and curſe them that curſe the, and in the ſhal al kinredes of the earth be bleſſed.

And it happened when he was come nere to entre into Egipt, he ſayd vnto Sara his wyfe: Behold, I know that thou art a fayre womā to loke vpon. Therfore ſhall it come to paſſe, that when the Egyptians ſe the, they ſhal ſaye: She is his wyfe. And they ſhal kyll me, but they ſhall ſaue the alyue. Say (I pray the) that thou art my ſiſter, that I may fare well for thy ſake, and that my ſoule maye lyue thorowe thy occaſion.

And the Lorde ſmote Pharao & his houſe with greate plages, becauſe of Sara Abrams wyfe.

¶ The.xiii. Chapter.

Then ſayd Abram vnto Lot: Let ther be no ſtrife (I pray the) betwene ꝑ and me, and betwene my herdmē & thyne, for we be brethren.

And I wyll make thy ſede, as the duſt of the earth: ſo that if a mā can nomber the duſte of the earth, then ſhall thy ſede alſo be numbred.

¶ The.xiiii. Chapter.

When Abram heard that his brother was taken, he harneſſed his freche young men, borne in his owne houſe, three hūdred & eightene, and followed on them vnto Dan. And he was ſet in araye vpon them by night, he and his ſeruauntes, and ſmote them, and purſued them vnto Hoba: & hiche lyeth of the lefte hande of Damaſcus, and recouered all the goodes, and alſo brought again his brother Lot, and his goodes, the women alſo, and the people.

And Melchiſedech, kyng of Salem, brought forth breade & wyne, for he was ꝑ preaſte of the moſte hyghеſt god, & bleſſed him, ſayinge: Bleſſed be Abram vnto the hygh God, poſſeſſor of hea-

uen

uen and earth, and blessed be the hye God which hathe delyuered thyne enemyes into thy hande. And Abram gaue him tythes of all.

And Abram answered the kynge of Sodom: I haue lyft vp my hand vnto the Lorde the hye God, possessor of heauen and earth, that I wyll not take of all that is thyne somuche as a threde or shoulachet, least thou shuldest saye, I haue made Abram riche.

¶ The.xv. Chapter.

AND Abram said: See to me thou haste geuen no seed: Lo, a lad borne in my house is myne heyre.

And beholde, the worde of the Lorde came vnto hym sayinge. He shall not be thyne heyre: but one that shall come out of thyne owne bodye shal be thyne heyre. And he brought hym out and sayde, loke vp vnto heauen, and tell the starres yf thou be able to numbre them. And he sayde vnto hym: euen so shal thy sede be. Abram beleued the Lorde, and that counted he to him for ryghwysnes.

¶ The.xvi. Chapter.

SAra sayd vnto Abram, beholde, the Lorde hath restrayned me, that I can not beare, I praye the go in vnto my mayde, perauenture I maye be edified by her,

¶ The.xvii. Chapter.

NEyther shall thy name anye more be called Abram, but thy name shalbe Abraham for a father of many nacions haue I made the.

Euery mans chylde amonge you shall be circumcised, yo shall circumcise the fleshe of youre foreskyn, and it shall be a token of the bonde betwyxte me and you. And euery man chylde of eight

eyghte dayes olde, shall be circumcised amonge you, and suche as be in youre generacions, and borne at home. And the vncircūcised mā chylde, in whose flesche the forskynne is not circumcised, that soule shall perysche from his people, because he hath broken my testamente. Abraham fell vpon his face, and laughed and sayde in his herte, shal a chylde be borne vnto hym that is an hundreth yere olde? & shal Sara that is nynetie yere olde beare. Abrahā also him selfe was nynetye yere olde and nine, whē the flesche of his forskynne was circumcised.

¶ The.xviii.Chapter.

AND the Lord appeared vnto Abrahā in the plaine of Hamre, as he satte in his tent dore in the heate of the daye. And he lyft vp his eyes and loked, & lo, thre men stode by hym. And when he sawe them, he ranne to meate them from the tente dore, and fell to the grounde & sayde: Lorde I beseche the yf I haue founde fauoure in thy syght: go not I praye the frome thy seruaunte. Let a lytle water be fet and wache youre feete, and refreshe youre selues vnder the tree. And I wyl fete a morsell of breade to comforte youre hartes wyth all, and then shal ye go youre wayes, for euen therfore are ye come to youre seruaunte.

Sara laughed within her selfe saying: Now am I waxed olde, shall I geue my selfe to luste, and my lorde olde also. And the Lorde sayd. The crye of Sodome and Gomorre is greate, and theyr sinne is exceding greuous. I wil go downe nowe and see whether they haue wrne altogether accordynge to that crye whiche is come vnto me or not, that I maye knowe. I haue ta-

ken

ken vpon me to ſpeake vnto the Lorde, whiche
arte but duſt and aſhes.

¶ The.xix.Chapter.

AND there came two Angels to Sodome
at euen, and Lot ſat at the gate of So-
dome, And Lote ſeynge them roſe vp to
mete thē, and he bowed him ſelfe to the
groūde with his face, And he ſayd: My Lordes,
turne in I praye you into youre ſeruaūtes houſe
and tary all night and waſhe youre feete, and ye
ſhall ryſe vp early to go on your waye.

Nay good brethren do not ſo wyckedly, behold
I haue two doughters whiche haue knowne no
man, thē wyll I bringe out nowe vnto you, and
do with them as it ſemeth good in youre eyes.
Only vnto theſe men do nothinge, for therfore
came they in vnder the ſhadowe of my rofe.

Se I haue receaued thy requeſte, as concer-
nynge this thinge, that I wyll not ouerthrowe
this Citie, for the which thou haſt ſpoken Lotes
wyfe looked behind her, and was turned into a
piller of ſalte.

¶ The.xx.Chapiter.

SE thou ſhalte dye for the womās ſake
whiche thou haſt taken awaye, for ſhe
is a mans wyfe. Nowe therfore dely-
uer the mā his wife agayne, for he is a Prophet,
and he ſhall praye for the that thou mayſte lyue.
But if thou delyuer her not agayne beſure that
thou ſhalte dye the death, both thou and all that
thou haſte.

In very dede ſhe is my ſiſter, for ſhe is ỹ dough-
ter of my father, though ſhe be not the doughter
of my mother.

The

¶ The.xxi. Chapter.

SArra sawe also the sonne of Hagar the Egiptian (whiche she had borne vnto Abraham) to be a mocker, wherfore she sayde vnto Abrahā put awaye this bōde mayde and her sonne: for the sonne of this bonde woma shal not be heyre wyth my sonne Isaac.

¶ The.xxii. Chapter.

ANd the Aungell of the Lorde called vnto hym frome heauen. Abraham, Abraham. And he sayde: here am I. And he sayde laye not thy hand vpon the chylde, neither do any thige at all vnto hym, for nowe I know that thou feareste God, and haste for my sake not spared thine onely sonne.

By my selfe haue I sworne (sayethe the Lorde) because thou haste done this thynge, and haste not spared thy onely sonne: that in blessinge, I wyll blesse the, and in multiplyng, I wyll multiplie thy seed, as the starres of heauen, and as the sande whiche is vpon the see syde. And thy seed shall possesse the gate of his enemyes. And in thy seed shall all the nacions of the earthe be blessed, because thou haste hearde my voyce.

¶ The.xxiii. Chapter.

ABraham came to mourne Sara, and to wepe for her.

¶ The.xxiiii. Chapter.

THey sayde: we wyll call the damesell and inquire at her mouth: And they called for the Rebecca, and sayde vnto her: wylt thou go with this man? and she answered: I wyll go.

The

¶ The. xxv. Chaptee.

THese are the dayes of the yeres of Abrahās lyfe, which he lyued an C. lxxv. yeres.

Rebecca conceyued, and the childzen stroue together within her, and the Lozde sayd vnto her, there are two maner of people in thy wombe, & two natiōs shall be deuyded out of thy bowels, & the one nation shalbe myghtyer then the other, and the elder shalbe seruaunt vnto the yonger.

Therefoze when her tyme was come to be delyuered, beholde, ther were two twynes in her wombe. And he that came out fyrste was rede, & he was all ouer as it were a tough garmente, & they called his name Esau. And after hym came his brother out, and his hand holdyng Esau by the hele, and his name was called Jacob.

Jacob sayde: sell me this daye thy byrthrygth. Esau sayde: Lo, I am at a poynte to dye, & what profite shall this byrthryght do me? Jacob answered: sweare to me thē this daye: and he sware to him, & solde his byrthryght vnto Jacob. Thē Jacob gaue Esau breade & potage of ryse. And he did eate and drincke and rose vp and wēt his waye, and Esau regarded not his byrthryght.

¶ The. xxvi. Chapter.

AND in thy seede shall all the nations of the earth be blessed, because that Abrahā harkened vnto my voyce, & kepte myne ordinaunces, my commaundemētes, my statutes, and my lawes.

¶ The. xxvii. Chapter.

IAcob went to Isaac his father, and he felte and sayd, the voyce is Jacobs voyce: but the handes are the handes of Esau.

He may well be called Jacob, for he hathe vndermined me two tymes, fyrst he toke awaye my

bytthyghe, and se now hathe he taken awaye my blessinge also.

¶ The.xxviii. Chapter.

Jacob dreamed, and beholde there stode a Ladder vpon the earth, and the toppe of it reached vnto Heauen. And se, the Aungelles of God wēte vp and downe vpon it: yea, and God stoode vpon it.

When Jacob was awaked out of his slepe, he sayde: Surely the Lorde is in this place, and I was not aware. And he was afrayd and sayd howe fearefull is this place? it is none other but euen the house of God, & the gate of Heauen.

And Jacob vowed a vowe sayinge: Yf God wyll be with me, and wyll kepe me in this iourney which I go, and will geue me breade to eate, & clothes to put on, so that I come agayne vnto my fathers house in sauetie, then shal the Lorde be my God, and that stone which I haue set vp an ende, shalbe goddes house: and of al that thou shalte geue me wyll I geue the tenth vnto the.

¶ The.xxix. Chapter.

Laban had two doughters the eldest called Lea, and the youngest Rahell. Lea was tēder eyed, but Rahell was bewtyfull, and well fauoured. Jacob serued.vii. yere, for Rahell, and they semed vnto hym but a fewe dayes, for the loue he had to her.

It is not the maner of this place, to mary the yongest before the eldest.

¶ The.xxx. Chapter.

Then sayde Rahell to Lea, geue me of thy sonnes mandragoras. Laban toke out al the he goates that were partyd and

and of dyuers colours, and all the the goates that were spotted and partye coloured, and all that had whyte in them, & all the blacke amonge the shepe, and put them in ỹ keppynge of his sonnes, & set thre dayes iourney betwyxte hym selfe and Jacob. And so Jacob kepte the rest of Labans shepe Jacob toke roddes of greene popular hasell, and the chestnute trees, and pylled whyte strakes in them, and made the whyte appere in the roddes, (but they that were whole remayned greene, and thus was it made a variable colloure) and put the roddes whiche he had pylled, euen before the shepe in the gutters and waterynge troughes whē the shepe came to drynke, that they shulde conceaue when they came to drinke, and the shepe conceaued before the roddes, and braught forth Lambes, straked, spoted, and party. &c.

¶ The. xxxii. Chapter.

I Am not worthy of thy leaste of all the mercyes and truthe which thou hast shewed vnto thy seruaunt.

And there wrasteled a man with Jacob vnto the breaking of the daye, and when he sawe that he coulde not preuayle against him, he smote him vnder ỹ thie, the sinowe of Jacobs thie shranke as he wrasteled with him, and he sayd, let me go for the daye breketh, which answered I wil not let the go except thou blesse me. And he sayd vnto hym, what is thy name? He answered Jacob: he sayd, thou shalt be called Jacob nomore, but Israel, for as a prince hast thou wrasteled with God, and with man, and haste preuayled.

¶ The. xxxiii. Chapter.

DInas doughter of Lea, which she bare vnto Jacob, wēt out to se the doughters of the land, whom whan Sichē the sonne of Hemor the henite, Lord of that contrey sawe, he toke her, and forced her, & his hart laye vnto Dina the doughter of Jacob.

¶ The.xxxv. Chapter.

RAchell was buryed in the waye to Ephrath, whiche is Bethleem.

¶ The.xxxvii. Chapter.

ISraell loued Joseph more then all his children, because he begat hym in his olde age.

Beholde this dreamer commeth, come nowe therfore, and let vs slaye hym, and caste hym into some pyt, and we wyll saye a wycked beaste hathe deuoured hym, and we shall se what will come of his dreames.

I wyll go downe in to the graue vnto my sonne mourninge, and thus his father wepte for hym.

¶ The.xxxviii. Chapter.

SAid Judas sayd vnto Onan, go into thy brothers wyfe, and mary her, that thou mayest stirre vp sede vnto thy brother. And when Onan perceaued that the sede shulde not be his, therfore when he went in to his brothers wyfe, he spylled it on the grounde, and gaue not seede vnto his brother. And the thinge which he did, displeased the Lord, wherfore he slewe him.

It fortuned when Thamars tyme was come that she shoulde be delyuered, beholde, ther was two twynnes in her wombe. And it fortuned whē she traueled the one put out his hande, and the mydwyfe toke & bound a rede threde about it, sayinge this is come out firste. And it chanced that he plucked his hande backe againe, and he

hol

holde his brother came out. And the ſayde: wherefore haſte thou rent a rent vpon the? And called his name Pharez. Afterward came out his brother that had the redde threde about his hande, and his name was called Zarah.

¶ The.xxxix.Chapter.

IOſeph was a godly perſone, & well fauoured. And it fortuned after this, that his maſters wyfe caſt her eyes vpon Joſeph & ſayde: come lye wyth me. But he refuſed, & ſayde to his maſters wyfe: Beholde, my maiſter woteth not what he hath in the houſe with me, and hath cõmitted all that he hath to my hande. There is no mã greater in the houſe then I. Neyther hath he kepte any thinge from me, but onely the, becauſe thou art his wyfe. Howe then can I do this greate wyckednes and ſynne againſt God?

¶ The.xl.Chapter.

AND pharao was angry againſt his two officers: againſt the cheſe butler and the cheſe baker: & put thẽ in warde in his cheſe ſtewardes houſe: euẽ in the priſon and place where Joſeph was bound.

And he aſked pharaos officers that were with hym in his maſters warde, ſayinge: wherfore loke ye ſo ſadly to day? The anſwered him: we haue dreamed a dreame, and haue no mã to declare it. And Joſeph ſayd vnto them: Do not interpretinges belong to God?

¶ The.xli.Chapter.

AND it fortuned after. ii. yeres that pharao dreamed.

Pharao ſayde vnto Joſeph: I haue ſeene a dreame, and no man can interpretate it, and I haue harde ſaye of the, that aſone as thou hereſt

a dreame, thou canst interpretate it. Joseph answered pharao sayenge: Not I, but God shall geue pharao an answere of peace.

¶ The.xlii. Chapter.

AND they sayd one to another: we haue verely synned against our brother, in that we sawe ꝑ anguische of his soule when he besought vs, and we wolde not heare him, and therfore is this trouble come vpon vs.

¶ The.xliii. Chapter.

THe Egiptians maye not eate breade with the Hebrues, for that is abhominacion to the Egiptians.

¶ The.xlvi. Chapter.

THe soules that came with Jacob into Egipte which came out of his loynes (beside Jacobs sonnes wyues) were altogether.xlvi. soules, & the sonnes of Joseph, which were borne hym in Egipt, were two soules: so that all the soules of the house of Jacob which came into Egipte are.lxx.

Euery shepe keper is an abhominacion vnto the Egiptians.

¶ The.xlvii. Chapter.

HE appointed the people vnto the cyties fro one syde of Egipte vnto the other, onely the lande of the prestes bought he not. for the prestes had an ordinaunce of Pharao ꝑ they shulde eate that which was appointed vnto thē, which Pharao had geuen them.

And Joseph made a lawe ouer the lande of Egipt vnto this daye, that Pharao shulde haue the fyfte parte, excepte the lande of the prestes only, whiche was not Pharaos.

Thou shalt not burye me in Egipte, but I will lye with my fathers, and thou shalt cary me out

out of Egipte, and burye me in theyre buriall.

¶ The.xlviii. Chapter.

GOd which hathe fed me all my lyfe lõge, and the aungell whiche hathe deliuered me from all euell, bleſſe the laddes, and let my name be named in thẽ, and the name of my fathers. Abrahã and Iſaac, and that they may growe into a multitude in the middes of the earth.

¶ The. xlix. Chapter.

RUben myne eldeſt ſonne, thou art my might and the begynnynge of my ſtrenght the nobleneſſe of dignite, and the nobleneſſe of power.

Jacob dyed, & was put vnto his people. And Joſeph fell vpon his fathers face, and wepte vpon hym, and kyſſed hym.

¶ The. l. Chapter.

IOſeph commaunded his ſeruaũtes the Phiſitions to enbawme his father, and the Phiſitions enbawmed Iſrael foꝛtye dayes long, foꝛ ſo lõge dothe the enbawminge laſt, and the Egiptians bewayled him. lxx. dayes.

Joſeph mourned his father ſeuen dayes.

God wyll not fayle but viſyt you, and ye ſhall cary my bones hence, and ſo Joſeph dyed and they enbawmed him with ſpices putting hym in a cheſt in Egypte.

☞ The fyrst Chapter of Exodus.

THe Egiptians helde the chyldren of Israell in bondage without mercye.

Therfore was there lyfe bytter vnto the in that cruel bondage, in claye and bryche, & all maner of worcke in the feldes. For all theyr bondage whiche they serued them, was full of tyrannye.

¶ The.ii. Chapter.

THe childe grewe, and she brought it vnto Pharaos doughter, and it was made her sonne. And she called the name of it Moses, because (sayde she) I toke him out of the water.

¶ The.iii. Chapter.

AND he loked, and beholde, the buche burned with fyre, & the buche was not consumed.

And the Lorde sayde: come not hyther, put thy shooes of thy feete, for the place where on thou standest, is holy grounde.

I am that I am, I am hath sent me vnto you. And I will get this people fauoure in the syght of the Egiptians: so that when ye go, ye shal not go empty, but a wife shal borowe of here nyghbours, and of her that sogeorneth in her house, iewelles of syluer, and golde and rayment. And ye shall put the on youre sonnes and doughters, and shall robbe the Egyptians. Cap. xi. xii.

¶ The.iiii. Chapter.

I Wyll be wyth thy mouthe, and teache the what thou shalte saye.

I will holde Pharaos hart, & he shalt not let the people go.

¶ The.vii. Chapter.

The

The enchāters cast downe theyr roddes and they turned to serpentes, but Aarōs rodde did eate vp theyr Roddes.

¶ The.viii. Chapter.

Then sayde the enchaunters, it is the finger of god. ¶ The.ix. Chapter.

And in very dede, for this cause haue I kept the, for to shew the my power, and that they might declare my name throwout al the worlde.

¶ The.xii. Chapter.

And the childzen of Israel toke theyr iorney frō Rameses to Sucoth, syxe hūdzed thousande men of fote, besyde childzen.

The dwelling of the childzen of Israel, which they dwelled in Egipte was foure hundzed and thyrty yeres, & when the foure hundzed & thyrty yeres were expired, euē ỹ selfe same daye departed all the hostes of the Lozde out of Egypte.

¶ The.xiii. Chapter.

And the Lozde spake to Moses saying, sanctify vnto me al the first bozne, that open al maner matrices amonge the childzen of Israell aswell of man, as of beast, for it is myne.

All the first bozne amonge thy childzen, shalt thou bye out.

And the Lozde wente before them by daye in a piller of a cloude to leade them the waye: and by night in a piller of fire to gene them light, that they might go bothe by daye and by nyght. The piller of the cloude departed not by daye, noz the piller of fire by night out of ỹ sight of ỹ people.

¶ The.xiiii. Chapter.

The childzen of Israell walked vpon drye lande thorow the mydest of the see, and the waters were awal vnto them on the right hande of them, and on the lefte.

And

¶ The.xv. Chapter.

AND when they came to Mara, they coulde not drinke of the waters of Mara: for they were bytter, therfore the name of the place was called Mara. And the people murmured against Moses, sayinge: what shall we drincke? and he cryed vnto the Lorde, and the lorde shewed hym a tree, which when he had cast into the water, the waters were made swete.

¶ The.xvi. Chapter.

THen sayde the Lord vnto Moses: Beholde I will rayne breade from heauē to you, and the people shall go out, & gather day by daye, that I maye proue thē, wether they will walke in my lawe or no. The sixte daye they shal prepare for thē selues that which they wyll bringe in, and let it be twyse asmoche as they gathered in dayly.

And at euē the quayles came and couered the grounde where they laye. And in the mornynge the dewe laye rounde about the hoste.

And when the dewe was fallen: beholde, it laye vpō the grounde in ỳ wildernesse, small & roūde, and thynne, as the hore frost on the grounde.

And when the children of Israell sawe it, they sayde euery one to his neyghboure: it is Manna for they wist not what it was.

Eyxe dayes ye shal gather it and in the seuenth day which is the Sabboth there shall be none.

The house of Israell called it Manna, and it was lyke vnto Coriandre sede, white, and the taste of it was lyke vnto waters made wt hony.

And the children of Israell, dyd eate Manna fortye yere, vntyll they came vnto a lande inhabited.

¶ The.xvii. Chapter.

Iesus

IOsua dyd as Moses bad hym, and foughte with Amalech. And Moses and Aaron, and Hur wente vp to the toppe of the hyll,
And it happened that when Moses helde vp his hand, Israell had the better. And whē he let his hande downe, Amalech had the better.

¶ The.xviii.Chapter.

THou shalt seke out amonge all the people men of actiuite, & suche as feare God, true mē, hatinge couetousnes, & make thē hedes ouer the people, ouer hundzedes ouer fyfty; and ouer ten. And let thē iudge the people at al seasons.

¶ The.xix.Chapter.

NOwe therfoze if ye wil here my voice in ded, and kepe myne appointemēt, ye shal be my owne, aboue al natiōs, foz al the earth is myne, ye shalbe vnto me also a kyngedome of Pzeastes and an holy people.
And he sayde vnto the people: Be readye agaynste the thyzde daye, and come not at youre wyues. Let the Pzeastes also which come to the Lozd sanctifie them selues, lest the Lozd destroye them.

¶ The.xx.Chapter.

THou shalt haue non other goddes in my sight. Thou shalte make the no grauen ymage, neither any similitude that is in heauē aboue, eyther in the earth beneth, oz in the water vnder the earth. Thou shalt not wozshyppe thē, neyther serue thē, foz I the Lozd thy God, am a gelouse god: And visit the synne of the fathers vpon the childzen vnto the thyzde and fourth generacion of thē that hate me: and shewe mercy vnto thousandes in them that loue me, and kepe my commaundementes.
Thou shalt not take the name of the lozd god in vain: Foz ỹ lozd wil not holde him giltlesse that taketh

taketh his name in vayne.

¶ The.xx. Chapter.

Remember the Sabboth daye, that thou sanctifie it. Syx dayes shalt thou labboure & doo al that thou haste to doo, but the seuenth daye is the Sabboth of ꝯ Lord thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy doughter, thy man seruant, and thy mayde seruant, thy cattel & the straunger that is within thy gates. for in syxe dayes the Lord made heuen and earthe, the see, and all that in them is, & rested the seuenth daye, wherfore the Lord blessed the Sabboth daye, & halowed it. Honour thy father and thy mother, that thy dayes maye be longe in the lãde, which the Lord thy god geueth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not couet thy neyghboures house, neyther shalt thou couet thy neyghboures wyfe, or his man seruant, or his mayde, or his oxe, or his asse, or whatsoeuer thy neyghboure hath.

¶ The.xxi. Chapter.

He that smyteth a man that he dye, shall be slayne for it.

He that smiteth his father or his mother, lette him be slayne for it.

He that cursed his father or his mother shall be put to death for it.

Yf men stryue together, & one smite another with a stone or with his fiste, and he dye not, but lyeth in bed, if he ryse againe & walke without vpon his staffe, then shall he that smote him go

quyte:

quyte: saue only he shal beare his charges for lo-sing his tyme, and shall paye for his healing.

Yf an oxe gore a mā or a womā that they dye, thē the oxe shall be stoned, and his flesche shal not be eaten, but the owner of the oxe shall go quite. Yf the oxe were wont to pushe in tyme past, and it hathe bene tolde his maister, and he hath not kepte him, but that he hath kylled a mā or a wo-man, then the oxe shalbe stoned, and his owner shall dye also. Yf there be sett to him a summe of money, then he shall geue for the deliueraunce of his lyfe, whatsoeuer is put to him.

Yf a man open a well, or digge a pitte, & couer it not, & an oxe or an asse fall therein, the owner of the pytte shall make it good, and geue money vnto there master, and the dede best shall be his.

¶ The. xxii. Chapter.

If a theefe be founde breakynge vp, & be smit-ten that he dye, there shall no bloude be shed for him: but yf the sunne be vp whē he is foūde, then there shalt be bloude shed for him.

Yf a man entise a mayde that is not be trou-thed, and lye with her, he shal endowe her, and take her to his wyfe.

Whosoeuer lieth wt a beast shal be slayne for it.

He that offereth vnto any goddes saue vnto the lorde onely, let him be vtterly rooted out.

Vexe not a straunger, neyther oppresse him, for ye were straungers in the lande of Egypte.

Yf thou lende money to any of people that is poore by ỹ, thou shalt not be as a straūt vnto him, nether shalt thou oppresse him with vsury. Yf thou take thy neyghbours rayment to pledge thou shalt deliuer it vnto him againe by that the sunne go downe, for that is his couering onely, euē ỹ raymēt for his skinne wherein he slepeth.

And

And when he crieth vnto me, I wyll heare hym, for I am mercyfull.

Thou shalte not raple vpon the goddes, neyther blaspheme the ruler of the people.

¶ The.xxiii. Chapter.

IF thou mete thyne enemyes oxe or his asse goynge astraye, thou shalte bringe them to him againe. Yf thou se thy enemyes asse to synke vnder his burthen, thou shalt not passe by & let him alone, but shalte helpe him to lyfe hym vp againe. Thou shalte take no gyftes, for gyftes blyndeth the seynge, and peruert the wordes of the ryghteous. Se that no man appeare before me emptye. ¶ The.xxiiii. Chapter.

MOses was in the mount foztye dayes and foztye nyghtes.

The.xxv. Chapter.

THey shall make an Arke of sethim wood two cubytes & a halfe long, a cubyte and a halfe brode, & an cubyte & a halfe hye. And thou shalte ouerlaye it with pure golde, within and wythout shalte thou ouerlaye it, and shalt make hye vpon it a crowne of gelde rounde aboute. And thou shalte make two cherubins of golde.

The.xxvi. Chapter.

AND thou shalt make a vaile of ye lowe silke of purple scarlet, and with twyned silke. Of broder worke wt pictures shalte thou make it.

The.xxvii. Chapter.

AND beneth vpon the hem, thou shalte make pomgranates of yelowe silke, & purple and scarlate, rounde aboute him, and belles of golde betwene thē rounde aboute, & let there be euer a golden bell, & a pomgarnat, a golden bell & a pō-garnats rounde aboute the hem of the tunycle.

The.xxix. Chapter.

2 Bryng Aaron and his sonnes vnto the dore of the tabernacle of wytnes, and washe thē with water and take the garmentes & put vpon Aaron the strayte cote the tunicle of the Ephod and the Ephod, and the brestlap: and gyrd them to him with the brodered gyrdell which is in the Ephod. And put the mytre vpon his heade, and put the holy crowne vpon the mytre. Thē shalt thou take the anoyntinge oyle, and poure it vpō his head, and anoynte hym. And bringe his sonnes, and put albes vpon them, and gyrde them with gyrdles aswell Aaron as hys sonnes. And put the mytres on them, and the priestes office shall be theyrs for a perpetual lawe.

Euery one that toucheth the aulter, let hym be holye.

The .xxx. Chapter.

AAron and his sōnes shal washe their hādes, their fete therin: euē whē they go into the tabernacle of wytnes, or whē they go vnto the aulter to minister, & to burne the Lordes offeringe, they shall washe them selues wyth water, leste they dye.

The .xxxi. Chapter.

AND ỳ Lord spake vnto Moses sayng: beholde I haue called by name Bezaleel the sonne of vry, ỳ sonne of Hur of the tribe of Juda. And I haue filled him wt the spyrete of God, in wisdome, and vnderstāding, in knowledge & in al maner of worke, to fynde out such feattes, & to worke golde syluer & brasse, and in the craft to set stones and to carue in tymbre, & to worcke in all maner of worckeman shippe. And when the Lorde had made an ende of communynge with Moses vpon the monte Sinay, he gaue him two tables of witnesse, euen tables of stone,

stone wrytten with the fynger of God.

¶ The.xxxii.Chapter.

The people sat them downe to eate & drinke and rose vp againe to playe. And the Lord sayde vnto Moses: I haue sene this people, and beholde it is a stytnecked people, and nowe suffer me, that my wrath maye waxe hote against them, and consume them. And Moses turned his backe and wente downe frome the hyll, and the two tables of wytnes were in his hand: and the same tables were wrytten on bothe leues, and were the worke of God, and the wrytting was the wrytting of God, grauen in tables. Moses wrath waxed hote, and he cast the tables oute of his handes, and brake thē beneth the hyll. Moses sayde: Oh this people haue synned a greate synne, and haue made thē goddes of golde. And nowe I praye the, eyther forgeue them their sinnes, or (yf thou wylt not) wype me out of the boke, which thou hast wrytten.

¶ The.xxxiii.Chapter.

The Lord spake to Moses face to face, as a man speaketh vnto his frende. I wyll be called in this name of the Lord before the, & wyll shewe mercye to whome I wyll shewe mercye, and wyll haue cōpassion, on whome I wyl haue cōpassion. Thou mayste not se my face, for there shall no man se me and lyue. And I wyll take awaye myne hande, and thou shalte se my backe partes: but my face shall not be sene.

¶ The.xxxiiii.Chapter.

And Moses was there with the Lorde foure dayes and foure nyghtes, and dyd neyther eate nor drinke water. Moses wyste not that ꝑ skinne of his face shone in maner of an horne whyle he talked with him.

The

¶ The.xxxviii. Chapter.

All the golde that was ocupied for all the worke of the holy place, was the golde of the waue offeringe, euen. xxix. hundreth weyght, and seuē hūdred and. xxx. sykeles according to the sicle of the sanctuarye. And the seme of syluer ẏ came of the multitude was fiue score hundred weyght, & a thousand seuē hūdred and. lxxv. sicles, after the sicles of the sanctuary.

☞ The fyrst Chapter of Leuiticus.

If any man of you brynge a sacrifice vnto the Lorde, ye shall bringe your sacrifice frō amōge these cattell euē frome the oxen and from the shepe. Yf his sacrifice be a burnte offering, let him offer a male of the oxe without blemyshe, & brynge him (of his owne voluntary wyll) vnto ẏ dore of the tabernacle of witnes before the lord. And if his sacrifice be of the flockes (namely of the shepe, or goates) let him bringe a male without blemysh for burnte sacrifice. Yf the burnte offering for the sacrifice of the Lord be of ẏ foules, he shall bring his sacrifice of the turtyll doues, or of the yonge pygeons.

The.ii. Chapter.

The soule that wyl offer a meate offeringe, vnto the Lorde, the same offering shall be of fyne floure, and he shall poure oyle vpon it, & put frankencens theron, and shall bring it vnto Aarons sonnes the Preastes. All the meate offeringes whiche ye shall bring vnto the Lorde, shalbe made without leuen, for ye shall nether

burne leuen noz hony in any offeringe of ỹ lozd. All the meate offeringes also that thou seasonest with salte, neyther shalte thou suffer the salte of the couenaunte of God to be lackinge frome thy meate offeringe, but vpon all thine offeringes thou shalt bring salte.

¶ The.iii. Chapter.

AND yf it be a sacrifice of peace offeringes, & he take it from among the droues (whether it be male oz female) he shal bring such as is without blemishe before the Lozde.

¶ The.iiii. Chapter.

IF a soule synne throwe ignozaunce, & hath done anye of those thinges whiche the Lozde hath forbydden in his commaundementes to be done, as yf the preast that is anoynted do synne, accordig to the sinne of the people, let him bring for his sinne which he hath sinned a yong oxe without blemyshe vnto the Lozde for a syn offering. And yf he bryngе a shepe for a synne offeringe he shall bringe a female without blemyshe.

¶ The.v. Chapter.

IF a soule touch anye vncleane thinge: whether it be a carion of an vncleane beast, oz of vncleane cattel, oz vncleane wozme, oz if he touch any vnclennes of man, whatsoeuer vnclennes it be that a man is wont to be defyled withal, and is not ware of it, and cometh to the knowledge of it, he hath trespassed, and shall confesse that he hath synned in one of these thinges. Therfore shall he bringe hys trespace offeringe vnto the Lozde for his sinne whiche he hath synned, a female frome the flocke, a lame oz a she goate, for a synne offeryngе.

¶ The.vi. Chapter.

IF a soule synne and trespace against the lord and denye vnto his neighboure that whiche

was

was takē him to kepe, or that was put into his handes, or doeth violent robbery, or wronge vnto his neyghboure, or yf he haue found ẏ which was loste and denyeth it, and swcareth falsely vpon whatsoeuer thinge it be that a man doeth & sinned therin. Yf he haue so synned or trespaced, he shall restore againe that he toke violently awaye, or the wrōge which he dyd or that which was delyuered him to kepe, or the lost thinge which he founde, & all that about which he hathe sworne falsely, he shall restore it againe in the whole summe, and shal adde the fyfte parte more therto, and geue it vnto him to whom it perteyneth the same daye that he offereth for his trespace. And let him bringe for his trespace vnto the Lord a Ram without blemyshe, that is estymed worth a trespace offeringe vnto the preaste. The fyre vpon the aultar shall burne styl and neuer be put out.

¶ The.vii.Chapter.

AND the Preaste ẏ offereth any mans burnt offeringe, shall haue the skynne of the burnt offeringe which he hath offered.

Yf any soule eate of the fleshe of the peace offeringe that pertayneth vnto the Lorde, hauing his vncleanesse vpon him or that doeth touche anye vncleane thing, that is of the vnclennesse of mā, or of any vncleane beaste, or anye abhominacion that is vncleane, and then eate of the fleshe of the peace offeringe, whiche pertayneth vnto ẏ Lord, that soule shal perishe frome his people.

Ye shall not eate no maner of bloude whether it be, of foule or of beaste whatsoeuer soule it be, that eateth anye maner of bloude, the same soule shall perysche from his people.

¶ The.ix.Chapter.

MOses saide vnto Aaron: go vnto the aultar and offer thy sacrifice for synne, and make an atonement for the and the people and thou shalt offer the offeringe of the people to reconcile them, as the Lord commaunded.

¶ The. x. Chapter.

NAdab and Abihu, the sonnes of Aaron, toke eyther of them his censor, and put fyre therin, and putte cens therupon, & offered straunge fyre before the Lorde, whiche he commaunded them not, and there went a fyre out from the lord, and consumed them. and they dyed before the lorde.

And the lord spake vnto Aaron, saying: Thou shalt not drincke wyne and stronge drincke, thou and thy sonnes that are with the, when ye go in to the tabernacle of witnesse, lest ye dye, Let it be a lawe for euer throwout youre generations, & that ye may haue knowlege to put difference betwene holy and vnholy, betwene cleane and vncleane, and that ye maye teache the childzen of Israell all the statutes whiche the Lorde hath spoken vnto them, by the hande of Moses.

¶ The. xi. Chapter.

THese are the beastes whiche ye shall eate: Amonge all the catell that are on the earth, whatsoeuer parteth the hose, and deuideth it into two clawes, & chaweth cud, amonge the beastes that shall ye eate.

These shal ye eate of al that are in the waters, What soeuer hath fynnes and skales in the waters, sees & ryuers that shall ye eate, let all other be abhominacion vnto you.

Let euery crepinge thinge that crepeth vpon the earth be an abhomination vnto you.

¶ The. xii. Chapter.

If

IF a woman hathe conceaued & bozne a man chylde, she chalbe vncleane. vii. dayes, euē in lyke maner as when she his put a part in tyme of her naturall diſeaſe. And in the. viii. daye, the fleche of ꝑ childes fozeſkynne ſhal be cut awaye: and she ſhall then continue in the bloude of her purifying. xxxiii. dayes. She ſhall touche no hallowed thinge, noz come into the ſanctuary, vntyl the tyme of her purifyinge be out. Yf she beare a mayde childe, she chalbe vncleane two weakes as when she hath her naturall diſeaſe: & she ſhall cōtinue in ꝑ bloud, of her purifying. lxvi. dayes.

¶ The. xiii. Chapter.

WHen there appeareth a ryſing in any mās fleſh, either a ſtabbe oz a gliſtering white, and the plage of lepzoſye be in the ſkynne of his fleche, he chalbe bzought vnto Aaron the prieſt, oz vnto one of his ſonnes ꝑ prieſtes, & the prieſt ſhall loke on the ſoze in the ſkynne of his fleche.

And as longe as the diſeaſe laſteth vpon him, he chalbe defiled & vncleane, he ſhall dwell alone, euē without the hooſt ſhall his habitation be.

¶ The. xiiii. Chapter.

AND if I put the plage of the lepzoſie in a houſe, of the land of your poſſeſſion, he that oweth the houſe ſhall come, & tell the prieſt, ſayinge: my thinke that there is as it were a lepzoſye in the houſe. And the prieſt ſhall cōmaunde thē to emptie the houſe befoze the prieſt go into it to ſe the plage: that all that is in the houſe be not made vncleane, and thē muſt the prieſt go in to ſe the houſe. Yf the prieſt alſo ſe that ꝑ plage is in the walles of the houſe, and that theyr be holowe ſtrokes pale oz red whiche ſeme to be lower thē the wall it ſelfe, the prieſt ſhall go out at the houſe dooꝛes, and ſhut vp the houſe ſeuen

dayes. And the preast shall come agayne the se-uenth daye, & yf he se that the plage be increased in ꝑ walles of the house, the priest shall cōmaūde thē to take away the stones in which the plage is, & let thē cast them into a foule place without the citie, and he shall commaunde the house to be scraped within rounde aboute, & powre out the duste (that they scrape of) without the citie into a foule place. And they shall take other stones, and put them in the places of those stones, and other morter, to plaster the house withall.

¶ The.xv. Chapter.

IF any mans sede departe from hym in his slepe he shall washe his flesche in water, and be vncleane vntill euen. And all the clothes and all ꝑ turres wherein is suche sede of slepe, shalbe washed with water, & be vncleane vnto the euē. And yf he that hath suche an yssue of sede, do lye with a woman, they shal bothe washe thē selues with water, and be vncleane vntil euen.

¶ The.xvi. Chapter.

WHen Aaron hath made an ende of reconcilynge the holy place, and the tabernacle of wytnes, and the aultar, he shall bringe the lyue goate, and Aaron shall put both his handes vpō the heade of the lyue goate, and confesse ouer hym all the misdedes of the childzen of Israel, and all there trespasses, in all theyr synnes, puttinge them vpon the hed of the goate, and send hym awaye by the hande of a coucnient man, into the wyldernes. And the goate shall beare vpon him all theyre misdedes vnto the wyldernes, and he shall let the goate go free into the wyldernes.

¶ The.xvii. Chapter.

AND whatsoeuer man it be of the house of Israel oz of the straungers that soiourne among

monge you, that eateth any maner of bloude, I will set my face against that soule that eateth bloude, and will destroy hym from amonge his people for the lyfe of the fleche is in the bloude, & I haue geuē it vnto you vpō the aultar, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therfore I sayde vnto the childzen of Israell, let no soule of you eate bloude.

¶ The.xviii. Chapter.

YE shall kepe myne ordinaunces and my iudgementes, which if a man do, he shall lyue in them I am the Lozde.

Thou shalt not vnheale the secrettes of thy brothers wyfe, for that is thy brothers priuite.

Thou shalt not lye with mankinde as with woman kynde, for it is abhominacion.

Thou shalt lye with nomaner of beaste to defyle thy selfe therewith, neither shall any man stande before a beast, to lye downe therto, for it is abhominacion. ¶ The.xix. Chapter.

WHē ye reape downe the ripe corne of your lande, ye shal not reape downe the vtmost border of your fylde, neyther shalt thou gather that which is lefte behinde in thy haruest.

Thou shalt not plucke in all thy vyneyarde cleane, neyther gather in the grapes whithe are ouerscaped: But thou shalt leaue them for the poure and straunger.

Neyther shalt the workmans labourc abyde with the, vntill the morninge.

Thou shalt not curse the deaffe, neyther put a stombling blocke before the blinde.

Thou shalt not fauoure the poore, nor honoure the mighty, but in righteousnes shalt thou iudge thy neyghbours.

Thou shalt not hate thy brother in thyne harte but shalt i any wyse rebuke thy neyghbour, that thou beare not sinne for his sake.

Thou shalt not lette cattel gēdre with a contrarye kinde, neyther sowe thy felde with mingled sede, neyther shalt thou put on any garmēt of linnen and wollen.

Ye shall not rounde the lockes of your heades, neither shal thou marre the tuftes of thy bearde.

Ye shall not regarde them that worcke with sprites, neyther seke after sothsayeres to be defyled with them.

Thou shalt ryse vp before the horehed, and reuerent the face of the olde man.

Yf a straūger soiourne with you in your lāde, ye shall not vexe hym. But the straunger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy self. For ye were straungers in the lande of Egipte.

Ye shall do no vnrighteousnes in iudgemēt in meteyerde, in weyghte or in measure, true balaunces, true weyghtes, a true Epha, and a true hyn shall ye haue.

¶ The .xx. Chapter.

AND the man ẏ breketh wedlocke with anothers mans wyfe, euē he that breaketh wedlocke w̄ his neyghboures wyfe, let him be slayne bothe the aduouterer and the aduouteresse.

Yf a man lye with a beaste, let hym dye, and ye shal slee the beaste also.

Yf a man take his brothers wyfe, it is an vncleane thinge, he hath vncouered his brothers secretes, they shalbe childlesse.

Yf there be a man or woman that worcketh with a sprite, or that is a sothsayer, lette them dye, men shall stone them with stones, theyre

bloude

blonde be vpon them.

¶ The.xxi. Chapter.

LEt not a preast take a wyfe that is an aduoutresse, or polluted, nor put frō her husband, for such a one is holy vnto his God.

Yf a preastes doughter fall to playe the whore she polluteth her father, therfore must she be burnt with fyre.

The hye preast shall take a mayde vnto his wyfe, but a wydowe, a deuorced woman, or an harlot, shall he not marye, but shal take a mayde of his owne people to wife, neyther shal he defile his sede among his people: for I am the Lorde which sanctifie hym.

Whosoeuer of thy sede in theyr generations hath any defourmite, let hym not preace for to offer breade vnto his god: for whosoeuer hath any blemiche, shall not come nere, as yf he blinde or lame, or that hath a brused nose, or that hath any myshapē membre, or is broken foted, or broke hāded, or haue no heare on his eye browes, or haue a web or other bleamiche i his eyes, or be maūge or skauld, or hath his stones broken. No man that hath a blemych, and is of the sede of Aaron the preaste, shall come nye to offer the sacrifices of the Lorde. When he hath a defourmitie, let hym not preace to offer the breade of his God, let him eate the breade of his God, euē of the moste holy and of the holy. Only lette hym not go in vnto the vayle, nor come nye the aultar, when he is defourmed that he polute not my sanctuary, for I am the Lorde that sanctifye hym.

¶ The.xxii. Chapter.

WHat man soeuer of the sede of Aaron is a leaper, or hathe a rūning yssue, he shal not eate of the holy thinges vntyll he be cleane.

What

Whatsoeuer hathe a blemyshe, that shall ye not offer, for ye shall get no fauoure therwith.

¶ The.xxiii.Chapter.

And whē ye reape downe your harueste ye shall not make cleane ryddaunce of the felde neyther shalt thou make any after gatheringe of thy harueste: but shalt leaue it vnto the poore, and the straunger.

¶ The.xxiiii.Chapter.

He that blaspheneth the name of the Lord, let him be slayne, and all the multitude shall stone him to death.

If a man mayne his neyghbour, as he hath done, so shall it be done to him, broke for broke, eye for eye, and toth for toth, euē as he hath maymed a man, so shall he be maymed agayne.

¶ The.xxv.Chapter.

Sixe yeres thou shalt sowe thy felde, and sixe yeres thou shalt cut thy vineyard, and gather in the frute therof: but the seuēth yere shall be a Sabboth of rest vnto the lande.

And thou shalt halowe that yere, euen the fyftyeth yere, and proclayme libertie throwow out the lande vnto all the inhabiters thereof, for it shall be a yere of iubelye vnto you, and ye shall returne euery man vnto his possession, and euery man vnto his kynred agayne.

If thy brother be waxed poore, and fallen in decaye with the, thou shalt releue him, both the straunger and sotourner, that he maye liue with the, & thou shalt not take vsury of thē, or vauntage, but thou shalt feare thy God, that thy brother maye lyue with the. Thou shalt not geue hym thy money vpon vsury, nor lende hym thy coyne for encrease.

¶ The.xxvi.Chapter.

Ye shall make you no ydoles nor graue ymage nether reare you vp any stone, nether shall ye set vp any ymage of stone in your land to worshepe it: for I am the Lord your God.

¶ The. xxvii. Chapter.

One sycle conteyneth twenty halfepens. Euery tyth of the lande which is of the sede of the land, or of ꝑ frute of the trees is the lordes, and is sanctified vnto the Lorde. And yf a mā will redeme ought of his tythes, let him and the fyfte parte therto. And euery tyth of oxe ad of shepe: of euery beast that goeth vnder ꝑ Rod, euē euery tenth shalbe holy vnto the Lord. He shall not loke yf it be good or bad, nor chaunge it. Els if he chaūge it, both it, and that it was chaungyd with all, shalbe halowed vnto the Lord, and may not be redemed.

¶ The first Chapter of Numeri.

All the nombres of the childzen of Israel, thoroweout ꝑ houses of theyre fathers, frō twēty yere: aboue, all that went forth to the warre in Israell, drewe all to the summe of syxe hundred: thre thousand, fyue hundred and fyftye. But the Leuites after the tribes of theyre fathers, were not nombred amonge them.

¶ The. iii. Chapter.

And the Lord spake vnto Moses, sayinge: beholde I haue taken the Leuites from amonge the childzen of Israel, for al the first borne that openeth the matrice among the childzen of

of Israel, & the Leuites shalbe myne, because all the first borne are myne: for the same daye that I smote all the first borne in the lande of Egipte, I halowed vnto me all the first borne in Israel, bothe man and beaste, and myne they shalbe. I am the Lorde.

The whole summe of the Leuites which Moses and Aaron nombred, at the cõmaundemẽt of the Lorde throwout theyr kynredes (euen all the males from a moneth olde and aboue) was .xxii. thousandes. The.v. Chapter.

AND the Lorde sayde vnto Moses: sayinge speake vnto the childrẽ of Israel, wether it be mã or womã, if they haue cõmitted any synne that man doth, & haue trespaced against the lorde, that soule hath done amysse. Therfore they shall knowledge theyr synne whiche they haue done, and let hym restore agayne the hurt that he hath done in the hole, & putte the fyfte part of it more therto, & geue it vnto hym whome he hath treaspaced againste. But and if there be not a mã to restore the hurt vnto, nor a kynsman of his, lette the trespace be made good vnto the Lord, and it shalbe the prestes, beside the ram of the attonemẽt, wherby an attonemẽt shalbe made for hym.

¶ The.vi. Chapter.

WHen eyther mã or womã doth separate thẽselues to vowe a vowe of an abstemer, & appointe themselues vnto the Lord, he shall separate hym selfe frõ wyne and stronge drincke, & shall drincke no vineagre of wyne, or of stronge drincke, nor shall drincke whatsoeuer is prested out of grapes: & shall eate no fresshe grapes neyther yet dried. As longe as his abstinence endureth shall he eate nothing þ is made of the vyne tre, or of the carnes or of the huske of the grape.

The

The Lord blesse the, and kepe the. The Lord make his face shyne vpō the, & be mercyfull vnto the. The Lord lyft vp his contenaūce vpon the, and geue the peace. And they shall put my name vpon the childrē of Israell, and I wyl blesse the.

¶ The.viii. Chapter.

AND the Lord spake vnto Moses, saying: this is it that belōgeth vnto the Leuites from.xxv.yere vpwarde, they shal go in, to waite vpon the seruice of the tabernacle of witnes, and frō the age of fyftie yere, they shall cease waytinge vpon the seruice thereof, & shall serue no more, but shall minister vnto theyr brethren, in the tabernacle of wytnes, to wayte, but shal do no more seruice.

¶ The.ix. Chapter.

AND the same daye that the tabernacle was reared vp, a cloude couered the habitacion which was a tabernable of the wytnesse: and at euē there was vpō the habitaciō, as it were the similitude of fire vntyll ỹ morning. So it was alwaye, the cloude couered it by daye, & the similitude by nyght, & when the cloud was taken vp frome the tabernacle, then the childrē of Israel iourneyed, and where the cloude abode, there the childrē of Israel pytched theyr tentes. At the mouth of the lord ỹ childrē of Israel iourneyed, and at the mouth of the Lord they pytched. And as longe as the cloud abode vpon the habitacion, they laye styll, and when the cloude tarryed styll vpon the habitacion longe tyme, the childrē of Israell kepte the watche of the Lord, & iourneyed not. And it chaunced that when the cloud abode afewe dayes vpon the habitacion, they abode in their tētes, accordyng to the cōmaundemēte of the Lord, and they iourneyed also at the com-

commaundement of the Lord.

¶ The.xi. Chapter.

THe rascall people that was among thē fel a lustinge, & turned thē selues and wepte euē as Did also the chyldrē of Israell, and sayde who shal geue vs fleshe to eate, we remembre the fleshe which we dyd eate in Egipte for naught: And ẏ cucumbers, and Melones Lekes, onions and garleke. But now our soules is dryed away for we can se nothing, saue Mãna. Mãna was as coriander sede, and (to se to) lyke Bebellyon.

And there went forth a wynde from the Lord, and brought quayles from ẏ see, & let thē fall about ẏ hoste, euē a dayes iourney rounde about on euery syde of the hoste, and they did flee in the ayre as it were two cubytes hye, ouer the earth. And the people stode vp, & al that daye and all ẏ night, and on the morow they gathered quayles.

¶ The.xii. Chapter.

MOses was a very meke man, aboue all the men of the earth.

¶ The.xiii. Chapter.

AND the Lord spake vnto Moses, saying: sende men out to search ẏ land of Canaã which I gaue vnto the childrē of Israell. And Moses at the cõmandemēt of ẏ Lord sent forth out of the wyldernesse of Pharã such mē as were al heades of ẏ childrē of Israel. Be of a good corage, & bring of ẏ frute of ẏ lãd. And it was about ẏ time ẏ grapes are first ripe.

And they came vnto the Riuer of Escolle, and cut downe there a brãche with a clouster of grapes, and twayne bare it vpon a staffe.

¶ The.xiiii. Chapter.

THe lord is lõg yer he be angry, & ful of mercye, & suffereth iniquitie, & synne & leaueth

no mā innocēt, & visiteth the vnrighteousnes of the fathers vpon the chyldren, in the thyrde and fourth generacion. ¶ The.xv.Chapter.

AND whyle the chyldre of Israell were in the wyldernes, they founde a man that gathered styckes vpon the Sabboth daye. And they that founde him gathering styckes brought him vnto Moses & Aaron, and vnto al the congregacō, and they put him in ward, seinge it was not declared what shulde be done vnto him. And the Lorde sayde vnto Moses: Let the man dye, and let all the multytude stone him with stones without the hoste. And all the multytude brought him wythout the hoste, and stoned him with stones, & he dyed as the Lorde cōmaunded Moses.

¶ The.xvi.Chapiter.

AND Eleazar cōmaunded that no straunger which is not of the sede of Aarō, come nere to offer cence before the Lord that it happen not vnto him: like as vnto Corah and his company.

¶ The.xvii.Chapiter.

AND Moses put the.xii Rodds before the Lorde, in the Tabernacle of wytnesse. And on the morow, Moses went into ꝑ Tabernacle of witnesse: and beholde, the rod of Aarō for the house of Leui was budded, and bare blossomes and almondes ¶ The.xviii.Chapter.

AL ꝑ breake the matrice in all fleshe that men bringe vnto the Lorde, whether it be of men or of beastes, shalbe thine. Neuerthelater ꝑ first borne of vncleane beastes shalt ꝑ redeme likewise

And the Lorde spake vnto Aaron: thou shalt haue none inheritaunce in theyre lande, neyther shalt thou haue any parte amonge them. I am thy parte and thy inheritaunce, amonge the chyldren of Israel. Beholde I haue geue the chyldre

of

of Leui al the tenthe in Israel to inherite, for the
seruice which they serue in ỳ tabernacle of wyt-
nesse.

¶ The.xx. Chapter.

MOses & Aaron gathered the cõgregatiõ to-
gether before the rocke, & Moses said vnto
thẽ: heare ye rebellions, must we fet you water
out of this rocke? And Moses lifte vp his hãde
& wt his rod he smote the rocke two times, & the
water came out abõdãtly & ỳ multitude dranke,
and theyr beastes also. And the Lord spake vnto
Moses and Aaron, because ye beleued me not to
sanctifie me in ỳ eyes of the children of Israell,
therefore ye shall not bryngc this congregation
into the lande whiche I haue geuen them. This
is the water of strife, because the children of Is-
rael strone wt ỳ lord, & he was sanctified in thẽ.

When all the multitude sawe that Aaron was
dead, they mourned for Aaron thyrtie daies and
thorowout all the housholdes of Israell.

¶ The.xxi. Chapter.

OVre soule lotheth this lyght bread.
The Lorde sente fierie serpentes among
the people whiche stonge them, and muche peo-
ple of Israell dyed.

And the Lorde said vnto Moses: make thee
fierie serpente, and set yt vp for a signe, that e-
manie as are bitten, maye loke vpõ it and lyue.
And Moses made a serpente of brasse, and set
vp for a signe, and when the serpentes had bit-
ten any man, he beholde the serpente of brasse, and
was healed.

¶ The.xxii. Chapter.

AND when the asse sawe the Aungell of the
Lorde, she fell downe vnder Balaam: & Ba-
laam was wrothe, & smote the Asse with a staffe.
And the Lorde opened the mouth of the Asse, and
she

the sayde vnto Balaam: what haue I done vnto the, that thou haste smytte me nowe thre tymes? And Balaam sayde vnto the Asse: because thou hast mocked me. I wolde also ther were a swoꝛd in myne hande, foꝛ euen nowe wolde I kyll the. And the Asse sayde vnto Balaã: am not I thyne Asse whiche thou haste rydden vpon, sence thou was bozne vnto this daye? was I euer wonte to do so vnto the, he sayde naye.

¶ The.xxiii. Chapter.

GOd is not a man that he shulde lye neyther the sonne of a man that he shulde repente: shulde he saye & not do? oꝛ shulde he speake & not make it good? ¶ The.xxiiii. Chapter.

THere shall come a starre of Jacob, and ryse a scepter of Israell, and shall smyte the cotes of Moab, and vndermyne all the chyldꝛē of Seth, and Edom shall be possessed, & Seyr shall fall to the possession of theyr enemies, and Israel shall do mankully. Out of Jacob shall come he that shall haue dominion, and shall destroye the remnaunt of the cyte.

¶ The.xxv. Chapter.

ANd beholde one of the childꝛē of Israell came & bzought vnto his bzethꝛē a Madiantyche wyfe in the syght of Moses, & in the syght of all the multitude of the childꝛen of Israel that wepte befoꝛe the doꝛe of tabernacle of wytnesse. And when Phynehes ꝓ sonne of Eleazar the sonne of Aaron the pꝛeast sawe yt, he rose vp out of the myddes of the cõpanye, & toke a weapon in his hande, & wẽte after the man of Israell into the tente, & thzust thẽ thoꝛow both the man of Israell & also the woman euẽ thoꝛowe the belly of her, and the plage ceassed from the childꝛen of Israell.

¶ The.xxvii. Chapter.

IF a mā dye & haue no sōne, ye shal turne his inheritaūce vnto his doughter, if he haue no dougter, ye shal geue is inheritaunce vnto his brethren, yf he also haue no brethren ye shall gyue his inheritaunce vnto his fathers brethren, and if his father haue no brethren, ye shall geue his inheritaunce vnto hym that is nexte to hym of his kindred, and he shall possesse it.

¶ The.xxx. Chapter.

IF a man vowe a vowe vnto the Lorde, or sweare an othe to bynde his soule: he shal not go backe with his worde, but shall fulfyll all that is proceded out of his mouth.

¶ The.xxxiii. Chapter.

AAron was a hundred and. xxiii. yeares olde when he dyed in Mounte Hor.

¶ The.xxxv. Chapter.

AND from among the Cities which ye shall geue vnto ỳ Leuites, ther shalbe syxe cities for refuge, whiche ye shall appointe to that entente, that he which killeth maye flee thether. And to them ye shall adde. xlii. Cities mo so that all the Cities whiche ye shall geue ỳ Leuites may be. xlviii. with their suburbes. And the Cities, which ye shall geue, shalbe out of the possession of the childzen of Israell.

Yf the slayer come without the borders of his priuileged cities whether he was fled, yf the auenger of bloud fynde him without the borders of his fre towne, & slaye the Murtherer, he shalbe gylteles, because he shulde haue bydden in his free towne, vntyll the death of the hye priest, and after ỳ deathe of the hye priest to returne again vnto the lande of his possession.

Neyther

Neyther shall one wytnesse aunswere to put a man to deathe.

Ye shall take none amendes for the lyfe of the murtherer, which is worthye to dye.

¶ The first Chapter of Deuteronomium.

HEare the cause of your brethren, and Judge ryghteously betwene euery man & his brother, and the straunger that is with him. Se that ye knowe no faces in iudgemēt, but heare the smal as well as the greate, and be a frayde of no man, for the iudgementes is goddes.

¶ The. ii. Chapter.

BUt Sehon the kinge of Hesbon wolde not let vs passe by hym, for ỹ Lord thy God hardened his spyrite, & made his hert tough, because he wolde delyuer him into thy handes, as it is come to passe this daye.

¶ The. iii. Chapter.

ONly Og king of Basan remained of the remnaunt of the gyaūtes, whose bed was a bed of Iron. And is it not yet at Rabah, among the children of Ammon? ix. cubites both the length therof conteine, and .iiii. cubites the breth of it after the cubite of a man.

¶ The. iiii. Chapter.

WHat nacion is so greate that goddes come so nye vnto, as the Lorde our God is nye vnto vs in all thinges, as ofte as we cal vnto him? Take hed, & make you no grauen Image &

picture of any maner of figure, the lykenes of man or woman, the lykenesse of anye maner of beast that is on the earth, or the lykenes of anye maner fethered foule, that flyeth in the ayre, or the lykenesse of any maner of wormme that creypeth on the earth, or the lykenesse of any maner fyshe that is in the waters beneth the earth. Ye and lest thou lyfte vp thyne eyes vnto heauen, & when ye seest the sonne the mone & starres with all the host of heauen shuldest be deceaued, and shuldest worshippe and serue the thinges which the Lord thy God hathe made to serue all nacions vnder the whole heauen.

¶ The.v. Chapter.

THou shalt make þ no grauen ymage of any maner of lykenesse that is in heauē aboue, and that is in the waters beneth the earth.

Thou shalt nether bow thy selfe vnto thē, nor serue them, for I the lord thy God, am a gelouse God, visityng þ wyckednesse of the fathers vpō the childzen, euen in the thirde and for the generacion among thē that hate me: and shewe mercye vpon thousandes among them that loue me, and kepe my commandementes.

Syxe dayes thou shalt laboure and do all that thou hast to do, but the seuenth daye is the Sabboth of the Lord thy God.

¶ The.vi. Chapter.

HEare O Israell, the Lord our god, is Lord onely, and thou shalt loue the Lord thy God with al thyne herte, and with all thy soule, and with al thy myght. And these wordes whiche I commaūde the this daye, shalbe in thy hart, and thou shalt shewe thē vnto thy childzen, and shalt talke of them whē thou art at home in thy house and as thou walkest by the waye, and whē thou lyest

lyest downe, and when thou rysest vp, and thou
shalte bynde them for a signe vpon thyne hande.
And they shalbe warninges betwene thyne eyes
and thou shalt wryte them vpon the postes of
thy house, and vpon the gates.

¶ The.vii.Chapter.

THe Lorde thy God he is God. and that a
true god, whiche kepeth appointemēt and
mercye vnto them that loue him, and kepe his cō
maundementes, euen thorowe out a thousande
generacions. and rewardeth them that hate him
before his face, so that he bringeth thē to nought
& doth not defarre the time, but rewardeth hym
that hateth him before his face.

Yf ye harken vnto these lawes, God will loue
the, and blesse the, and multiplie the, he wil also
blesse the frute of thy wombe, and the frute of ꝑ
lande, thy corne, thy wine, and thy oyle, and the
encrease of thy oxen, and the flockes of thy shepe
in the lande which he sweare vnto thy fathers,
to geue the. Thou shalte be blessed vnto all na-
cions, there shalbe nether mā nor womā vnfrut-
ful amonge you, nor any thinge vnfrutefull a-
monge youre cattell. Moreouer the Lorde will
take awaye from the al maner of infirmities, &
wyll put none of the euell diseases of Egipte
(which thou knowest) vpon the, but wyll sende
them vpon all them that hate the.

¶ The. viii. Chapter.

MAn dothe not lyue by breade onely:
but by euery (worde) that proceedeth
out of the mouth of the lorde, dothe a
man lyue.

Thy rayment waxed not olde vpon the, neither
thy foote dyd swell those forty yeares.

¶ The.ix.Chapter.

Speake not thou in thy harte (after that the lorde thy God hathe caste them oute before thee) saying: for my righteousnes the lorde hathe brought me in, to possesse this lād. Naye, but for the wickednesse of these nacions, the lorde hathe caste them out before thee. It is not for the righteousnesse sake, or for thy righte harte, that thou goest to possesse their lande, but for the wickednesse of these nacions, the lorde thy god doth cast them out before thee, euen to performe the word whiche the lorde thy god sware vnto thy fathers Abraham, Isaac, and Jacob.

For ye dayes & forty nightes I did neyther eate breade nor drynke water, because of all your synnes which ye synned in doyng wickedly in ỹ sighte of the lorde in that ye prouoked hym vnto wrathe.

¶ The .x. Chapter.

AND now O Israel what doeth the lord thy god require of thee, but to feare the lord thy god, and to walke in al his wayes, to loue hym and to serue ỹ lord thy god with all thyne harte, and withall thy soule, namely that thou kepe the cōmaundemētes of the lorde, and his ordinaūces which I commaunded this daye to obserue.

¶ The .xi. Chapter.

BEholde I set before you this day a blessyng and curse, a blessyng: yf ye obey ỹ cōmādemē tes of the lord your god which I cōmaunde you this day. And a curse: yf ye wyll not obey the cō mandemētes of the lorde your god: but turne out of the waye, which I cōmaūd you this day, to go after strange godes, which ye haue not knowē.

¶ The .xii. Chapter.

YE shall destroye all places wherein the na cions which ye shal conquer serued ther gods vpon hye mountaines on heles and vnder euery

thycke

thycke tree. Ouer throwe their aulters, breacke their pyllers, and bourne their groues with fyre, and hewe downe the graué ymages of the goddes that they haue, and bringe they names of them to nought out of that place.

¶ The.xiii. Chapter.

If thy brother, and ỳ sonne of thy mother, or thyne owne sonne, or thy doughter, or thy wyfe that lyeth in thy bosome, or thy frēd which is as thine owne soule vnto the, entyce ỳ secretly, sayinge, let vs go and serue straunge goddes which thou haste not knowē, nor yet thy fathers And they be of the gods of the people which are rounde about you, whether they be nye vnto ỳ, or far off from the, from the one ende of the earth vnto the other. Thou shalt not consent vnto hym, nor herken vnto hym: thyne eye shal not pitie hym, neyther shalt thou haue compassion on hym, nor kepe hym secrete, but cause hym to be slayne. Thyne hande shall be firste vpon hym to kyll hym and then the handes of all the people.

¶ The.xiiii. Chapter.

Thou shalte tithe al the encrease of thy sede that the felde bringeth forthe, yere by yere.

¶ The.xv. Chapter.

There shall be no beggers amonge you.

Yf one of thy brethē amōge you be poore within any of thy gates in thy lande, which the lorde thy God geueth the, thou shalt not harden thy harte, nor shut thy hand from thy poore brother, but open thyne hande vnto hym, and lende hym sufficient for his nede which he hathe.

¶ The.xvi. Chapter.

Wrest not thou ỳ lawe, nor knowe any person, neyther take any rewarde, for gyftes blinde the wyse, and peruerte the wordes of the

eighteous. That which is iuste and right thalte thou folowe, that thou mayste lyue, and enioy the lande which the lord thy God gyueth the.

¶ The .xvii. Chapter.

AT the mouth of two or thre wytnesses shall he that is worthy of death dye, and at the mouth of one wytnes, let no man dye.

That man that wyll do presumptuously, and wyl not herken vnto the preest, that standeth before the lord thy god to minister, or vnto the iudge, that man shall dye, and thou shalte put awaie euyl from Israel.

¶ The .xviii. Chapter.

THis is the preestes dutye of the people, and the that offer sacrifice, whether it be oxe or shepe. They muste geue vnto the preeste, the shulder, & the two chekes, & the mawe, the first frutes also of thy corne, wyne, and oyle, and the first of the well of thy shepe shalte thou gyue hym. For the Lorde thy God hathe chosen hym out of all thy trybes, to stande and to minister in the name of the Lord, he and his sonnes for euer.

Let there not be founde amonge you any one that maketh his sone or his doughter to go thorowe the fyre, or that vseth wytchecraft, or a chosser out of dayes, or that regardeth the flyinge of foules, or a sorcerer, or a charmar, or that counceleth with spyrites, or a sothsayer, or that asketh the truth at them that be deade.

The lord God wyll stere vp vnto the a Prophet among you, euen of thy brethren, lyke vnto me, vnto hym ye shall herken, accordynge to all that thou desyredst of thy lord thy God in Horeb.

¶ The .xix. Chapter.

IF an vnrighteous wytnesse ryse vp against a man to accuse hym of trespace, then bothe

the

the men which stryue together shall stand before the lorde, before the prestes & the iudges, which shalbe in those dayes, and the iudges shall make diligēt inquisition. And yf the witnes be founde false, & that he hath geuen false wytnesse against his brother, then shall ye do vnto him, as he had thought to do vnto his brother, and thou shalte put euell awaye from the.

¶ The.xx. Chapter.

IF any man be betrouthed vnto a wyfe, and haue not taken her, let hym go and returne againe vnto his house, lest he dye in the battaile, and an other man take her.

Yf any man feare and be fainte herted, let him go and returne home to his house, lest he make his brothers hart fainte as well as his.

¶ The.xxi. Chapter.

THou shalt geue to the first borne double porcion of all that thou hast, for he is the first of thy strength, and to him belongeth the ryght of the first borne.

Yf any man haue a sonne that is stubborne & disobedient, that he wyll not hearken vnto the voyce of his father, and voyce of his mother, & they haue chastened him, & he wolde not harken vnto them: Thē shall his father and his mother take him, and bringe him out vnto the elders of that cytie, & vnto the gate of that same place, and saye vnto ỹ elders of the cytie: This oure sonne is stubburne and disobedient, & wyll not herken vnto oure voyce he is a ryotour, & a dronckarde. And all the men of that cytie shall stone hym wt stones vnto death. And ỹ shalt put euell awaye from the, and all Israel shall heare and feare.

Yf a man haue committed a trespace worthy of deathe, and is put to deathe for it, and thou hans

hangeſt hym on tre, his bodye ſhall not remayne all nyght vpon ỹ tree, but thou ſhalt burye hym the ſame daye: for the curſe of god is on him that is hanged. ¶ The .xxii. Chapter.

THou ſhalte not ſe thy bzothers oxe oz ſheepe go aſtray, and withdzaw thy ſelfe frō thē: But ſhalt bzinge them againe vnto thy bzother. And yf thy bzother be not nye vnto ỹ, oz if thou know hym not, then bzinge it vnto thyne owne houſe, and it ſhall remayne with the, vntyll thy bzother aſke after them, and then delyuer them hym agayne. In lyke maner ſhalt thou do with his aſſe, and ſo ſhalte thou do with his rayment, and with all loſt thinges of thy bzother whiche he hath loſt & thou haſt fōūd, ſhalte thou do lyke wyſe, for thou mayſt not hyde it. Thou ſhalt not ſe thy bzothers aſſe, oz oxe fall downe by ỹ way, and withdzawe thy ſelfe from them, but ſhalte helpe hym to heue hym vp againe.

The woman ſhall not weare that which pertayneth to the mā, nether ſhal a man put on womans rayment. For all that do ſo, are abhomination vnto the Lozd thy God.

Yf a man be founde lyinge with a woman that hath a wedded huſbande, they ſhall dye eyther other of them, bothe the man that laye with the wyfe, and alſo the wyfe, and ſo thou ſhalte put awaye euell from Iſrael.

¶ The .xxiii. Chapter.

THere ſhalbe no whoze of ỹ doughters of Iſrael, noz whoze keper of the ſonnes of Iſraell. Thou ſhalte nether bzinge the byze of an whoze, noz the pzice of a dogge, into the houſe of the Lozd thy god in any maner of vowe: for euen both of them ar abhominacion vnto the lozd thy God.

Thou

Thou shalte not hurt thy brother by vsury of money, nor by vsury of corne, nor by vsury of any thyng that he may be hurt withall vnto a stranger, thou mayste lende vpon vsury but not vnto thy brother, that the Lorde thy God may blesse the in all that thou settest thyne hande to in the lande whyther thou goest to conquer it.

When thou haste vowed a vow vnto the lorde thy god, thou shalte not slacke to paye it: for the lorde thy God wyll surely require it of the, and it shalbe synne in the. If thou shalt leue vowing it shalbe no synne in the but that which is once gone out of thy lyppes, thou muste kepe and do, accordinge as thou haste vowed vnto the Lorde thy God of a free wyll, and as thou haste spoken with thy mouth.

¶ The.xxiiii. Chapter.

When a man hath taken a wyfe and maryed her, if she fynde no fauour in his eyes because he hath espyed some vncleanes in her, the let him wryte her a byll of deuorcement and put it in her hãde, and sende her out of his house and let her go, and be another mans wyfe.

When a man taketh a newe wyfe, he shall not go a warfare, neyther shalbe charged with any busynes, but shalbe free at home one yere, and reioyse with his wyfe which he hath taken.

¶ The.xxv. Chapter.

If brethren dwel together, and one of them dye, and haue no chyld, the wyfe of the dead shal not mary wythout vnto a straũger, but his brother shall go in vnto her, & take her to wyfe, and occupy the rowme of his kynsman. And the eldest sonne which she beareth, shall succede in the name of his brother which is dead, that his name be not put out of Israel.

Thou

Thou shalt not haue in thy bag two maner of weyghtes a great and a smal neyther shalt thou haue in thy house diuers measures a greate and a small: but thou shalte haue a ryght and iuste weyght, and a perfect measure shalte thou haue, that thy dayes maye be lengthened in the lande, which the lord thy God geueth the, for all that do such thinges, & al that do vnrighte are abhominacion vnto the lord thy God.

¶ The.xxvii. Chapter.

Cursed be the mā that maketh any carued or molten Idol, an abhominacion vnto ꝑ lord the worke of the handes of the craftesman, and putteth it in a secret place. ¶ The.xxix. Chap.

I haue led you forty yere in the wyldernes, & your clothes are not waxed olde vpon you, & thy shoe is not waxed olde vpon thy fote.

¶ The.xxxii. Chapter.

Perfect is the worke of the most mighty god for all his wayes are iudgement. he is a god of truthe, without wyckednesse righteouse and iuste is he.

The lordes parte is his folke, and Jacob is the portion of his enheritaunce.

He that shoulde haue bene vpright, when he waxed fatte, spurned vp his hele: Thou art wel fed, thou art growen thycke, thou arte ladē with fatnesse. And he forsoke God his maker, and regarded not the God of his saluacion.

I alone am God, and there is none but I: I kyl and wyl make a lyue, I wounde and I wil heale, neyther is there any that can deliuer oute of my hande. ¶ The.xxxiii. Chapter,

Moses was an hundred and twentye yere olde whē he dyed, his eye was not dimme, nor his naturall colour abated.

The

¶ The booke of Josua the.iii.Chapter.

AS sone as they that bare the arke came vnto Jordā, and the fete of the priestes that bare the arke were dypped in the brym of the water (for Jordā vseth to fyll all his banckes all the tyme of harueste) ẏ waters also that came downe frō aboue, dyd ryse vp vpon an heape, (and appeared as greate as a mountayne,) ⁊ departed farre frō the cytie of Adam, that was be syde zarthan. And the waters that were beneth towarde the see of ẏ wyldernes, fell awaye and departed into the salte see and the people wēt right ouer againste Jericho. And the priestes that bare the Arke of the appointemente of the Lorde, stoode drye within Jordā ready prepared, ⁊ all the Israelites went ouer thorow the drye, vntyll al the people ware gone cleane ouer thorow Jordane.

¶ The.iiii.Chapter.

AND as soone as ẏ sooles of the priestes fete were sett on the drye lande, the waters of Jordan returned againe vnto theyr place, and went ouer all theyr banckes as they dyd before.

¶ The.v.Chapter.

THe Manna ceased on the morowe afer they had begonne to eate of the corne of the lāde neyther had the children of Israell Manna any more, but dyd eate of the corne of the lande of Canaan that yeare.

¶ The.vi.Chapter.

AND Josua saued Rahab the harlott, ⁊ her fathers housholde, and al that she had, and she

dwelt

dwelt en Israel euen vnto this daye, because the hyd the messengers, whiche Iosua sent to spye out Iericho. ¶ The.x. Chapter.

SUnne stande thou styll vpon Gybeon, and thou Moone in Ialō. And ꝑ sunne abode, and the moone stode styl, vntyl ꝑ people auēged thēselues vpon theyr enemyes, is not this writtē in the boke of the ryghteous? The sūne I say abode in the myddest of heauen, & hasted not to go downe by the space of an hole daye. And ther was no daye lyke that, before it, or after it, that the lorde hearde the voyce of a man: for the lorde fought for Israell.

¶ The.xxiiii. Chapter.

IOsua the sunne of Nun, the seruant of the Lord dyed, being an hūdreth & ten yeres old.

¶ The booke of Iudges.

¶ The first Chapter.

ADonibezek fled, & they folowed after hym and caught hym, and cut of his thōbes, and his greate toes. And Adonibezek sayde: therefore & ten kynges hauinge theyr thombes and great toes cut of, gathered theyr meate vnder my table. As I haue done, so god hath done to me againe.

¶ The.iii. Chapter.

AND Ahud put forth his lefte hande, & toke the dagger frō his right thyghe, and thrust it in kyng Eglons bellye, and the hafte wente in after the blade. And the fatte closed the hafte so, that he might not drawe the dagger oute of hys belly, but the dynte came oute.

Dangar

Sangar the sonne of Anath slewe of the Philistines. vi. hundred mē with an Oxe goade, and delyuered Israel.

¶ The. iiii. Chapter.

IAhel Habers wyfe toke a nayle of the tēte, and an hammer in her hande, and went softly vnto hym, and smote the nayle into the tēples of Sisaras heade, and fastened it into the groūd for he slombered sore, and was wery.

¶ The. viii. Chapter.

IEdeon had. lxx. sonne, of his body begotten for he had many wyues.

¶ The. ix. Chapter.

AND whan Abimelech had fought agaynste the Citie of Sichem all that daye, he toke it and slewe the people that was therein, and destroyed the citie, and sowed salte thorowe it.

¶ The. xiiii. Chapter.

AND beholde, a yong lyon roared vpon Sāson and he tare hym, as he wolde haue rent a kydde, and yet had nothyng in his hande.

¶ The. xv. Chapter.

AND Samson founde a rotten iawe bone of an Asse, and put forth his hand, and caught it, and slewe a thousande men therewith.

¶ The. xvi. Chapter.

AND Samson toke his rest tyll mydnyght, and arose at mydnyght, and toke the dores of the gate of the citie, and the two syde postes, & rent them of with the barre and all, and put thē vpon his sholders, and caried thē vp to the top of an hyll that is before Hebron.

¶ The. xx. Chapter.

AND amōg al these folke of Gibea, were seuen C. lefte handed men, whiche euery one could flyng stones at an heare breadthe, and not misse.

Finis.

¶ The booke of Ruth the fourth Chapter.

THis was the maner of olde time in Israel concernynge pourches and chaunzyng for to stablishe al thynge, that a man must plucke of his shoe and geue it his neyghboure, & this was a sure witnesse in Israell.

¶ The.i. boke of the kynges the.i. Chapter.

BY my Lorde, as truelye as thy soule lyueth my lorde I am the woman that stode before thee here prayinge vnto the lorde: for this ladde I prayde & the Lord hath geuen me my desire which I asked of him, & therfore I haue geuen hym vnto the lorde, as long as he is mete for the lord.

¶ The.ii. Chapter.

THere is none so holy as the Lord, for without the is nothinge. Nether is ther any of strengh as is our Lord.

The lord is a God of knowledge and his purposes come to passe.

The lorde kylleth, and maketh alyue, bringeth downe to the graue, and fetcheth vp agayne.

The lord maketh poore, & maketh ritche, bringeth lawe, and geueth vp on hye. He reyseth vp the poze out of the dust, & lyfteth vp the beggar fro the donghyll, to set him amonge princes, and to enherete them with the seate of glory.

Yf one man synne againste an other, dayesmen

may

may be iudges: but if a man synne against God, who wylbe his daysman?

They that worshyp me, I wyll worshyp, & they that despise me shall come to shame.

¶ The.iii. Chapter.

I Haue tolde Ely, that I will iudge his house for euer, for the wickednesse which he knoweth. For whē the people cursed his sonnes, for ꝑ same wickednes, he hath not corrected thē, and therfore I haue sworne vnto the house of Ely, that the wickednesse of Elyes house, shal not bee purgeth with sacrifice nor offering for euer.

¶ The.iiii. Chapter.

AND it forturned that whē he made mēcion of the arke of god, Ely fell from his stole backeward vpō the trecholde of ꝑ the gate, and his necke brake, and he dyed.

¶ The.viii. Chapter.

SAmuels sonnes Joel and Abia walked not in his wayes, but turned aspde after lucre and toke rewarde, and peruerted the right.

¶ The.ix. Chapter.

SAule was a goodly ꝑ ounge mā and a fayre, so that among the childrē of Israel there was none goodlyer then he. For from the shoulders vpwarde he was hyer then all the other people.

He that es now called a prophete was in the olde tyme called a sear.

¶ The.xi. Chapter.

HAL the menne of Jabes sayth vnto Nahas: make a couenaunt with vs, and we wyll be thy seruauntes. And Nahas the Ammonite answered them: In this wyll I make a couenaūte with you, yᵗ I maye thruste out all your right eyes, and bryng the shame vpon all Israell.

¶ The.xii. Chapter.

SAule sayde vnto the people: I am olde & grayе headed, & beholde my sonnes are with you and I haue walked before you frō my chyldehode vnto this daye, beholde, here I am, beare recorde of me before the lord and his annoynted. Whose oxe haue I taken? or whose asse haue I taken? whome haue I done wronge to? whome haue I hurte? or of whose hāde haue I receyued any bryb̄e, to blynde myne eyes there with? I wyll restore it you againe. They sayd: thou haste done vs no wrōge, nor hurte vs, neyther hast thou taken ought of any mānes hande.

¶ The.xiiii. Chapter.

IT is no hardnesse with the lorde, to saue eyther in manye or in fewe.

¶ The.xv. Chapter.

HAth the lorde as great pleasure in burnt sacrifices and offeringes, as when the voyce of the lorde is obeyed? Beholde, to obeye, is better, than sacrifice, and to herken is better then the fat of rammes. For rebellion is as the synne of wytchecrafte, and stubbernesse is as the wyckednesse of ydolatry.

¶ The.xvi. Chapter.

GOd seeth not as man seeth, for man lokethe on the outwarde apperance, but god beholdeth the herte.

And so it forwarneth that when the euyll spirite sent of god came vpō Saul, Dauid toke an harpe and playde with his hande, and so Saul was refreshed and did amende, and the euyll spirite departed from him.

¶ The.xvii. Chapter.

THen sayd Dauid to the philistine Goliath: thou comest to me with aswerde, aspere, & a shylde,

a chylde, but I come to the in ỹ name of the lord of hooſtes, the God of the hooſt of Iſrael whom thou haſte raiſed vpon.

¶ The.xxi. Chapter.

AND the prieſt aunſwered Dauid, and ſayd: there is no commen bread vnder my hande, but here is halowed bread, if the yonge mẽ haue kepte thẽ ſelues from vncleane thinges eſpecialy women.

¶ The.xxii. Chapter.

THe ſeruauntes of kynge Saule wolde not moue theyre handes to fal vpon the prieſtes of the Lord. Doeg ỹ edomite turned and ranne vpon the prieſtes, and ſlue that ſame daye, foure ſcore and fyue perſones that did were a lynnen Ephod.

¶ The.xxiiii. Chapter.

AND Dauid ſayde vnto his men, the Lorde kepe me from doinge that thinge vnto my maiſter the lordes anointed, to laye my hande vpon him, ſeinge he is the anointed of the Lord.

¶ The.xxvi Chapter.

WHo can laye his hande on the lordes anointed and by gyltleſſ?

¶ The.xxx. Chapter.

AS his parte is that goeth downe and fyghteth, ſo ſhal his parte be that tarieth by the ſtuffe, that it may be parted alyke.

¶ The. ii. boke of the Kynges

The first Chapter.

THe bowe of Jonathas, and the swerde of Saul turned neuer backe again emptye from the bloude of the slayne & from the fatt of the myghtye warriours.

¶ The. v. Chapter.

DAuid was thyrty yere olde when he begā to raynge, & he raygned foure yere: In Hebrō he raygned ouer Juda seuē yere and syxe monethes. And in Jerusalem he raygned thyrtye and thre yeres ouer all Israell and Juda.

¶ The. vi. Chapter.

UZa put his hande to the arke of God, and helde it, for the oxen stombled, and the lorde was wroth with Uza, and god smote hym in the same place for his faulte, and there he dyed before the arke of God.

And Dauid sayde vnto Michol, I thought to daunce before the Lorde, whiche chose me rather then thy father, and all his kyn, and cōmaunded me to be ruler ouer all the people of the Lorde, euen ouer Israel: And therfore wyll I playe before the Lord: And wyll yet be more vile then so, and wylbe meke in myne owne sygh:.

¶ The. x. Chapter.

HAnon toke Dauids seruauntes, and shaued of the halfe of euery mans Beerde, and cut of theyr garmentes in the myddle. euen harde to the but tockes of them, and sente them awaye.

¶ The. xi. Chapter.

QRiasan swered Dauid. The arke of Israel & Juda, dwel in pauillons, & my Lord Joab and the seruauntes of my Lord lye vpō the flat

earth

earth, and shal I the go into mine house, to eate and drinke, and lye with my wyfe? By thy lyfe, & by the lyfe of my soule, I wil not do this thinge.

¶ The. xii. Chapter.

AND Dauid sayd vnto Nathā: I haue synned against the lord. And Nathan sayde vnto Dauid: the Lord also hath put away thy synne, ꝑ shalte not dye. Howbeyt, bycause in doinge this dede, thou hast gyuen the enemyes of the Lord a cause to rayle, the chylde that is borne vnto the shall surely dye.

Then sayde his seruantes vnto hym: what thyng is this, that thou hast done? Thou diddest fast and wepe for the child, whyle it was a lyue, and assoone as it was dede, thou diddest rise vp, and eate meate, he sayde: whyle the childe was yet alyue, I fasted & wepte, for this I thought, who can tell whether God wyll haue mercye on me, that the chylde may lyue. But now seinge he is deed, wherfore should I fast? can I bring him againe any more. I shall go to hym, rather then he shal come agayne to me.

¶ The. xiiii. Chapter.

IN all Israell there was not so goodly a man as Absalom, for he was very beautiful, in so muche that from the sole of his foote to ꝑ toppe of his head, there was no blemiche in hym. And when he shaued his heed (for at euery peres ende he shaued it, bycause the here was heuy on hym, and must neades shaue it) the heere of his heed weyed two hūdred sicles, after ꝑ kinges weyght.

¶ The. xvi. Chapter,

THe counsayle of Ahithophel which he cōsayled in those dayes, was as a man had asked counsayle of God, bothe with Dauid and with Absalom.

¶ The.xxii. Chapter.

WYth the godly thou shalte be godly, & with the man that is vncorrupte, thou shalte be vncorrupt, With the pure thou shalte be pure, & with the frowarde thou shalte be frowarde.

¶ The.xxiii. Chapter.

HE that beareth rule ouer men, ought to rule iustely in the feare of God.

¶ The.xxiiii. Chapter.

AND Dauid said vnto God: I am in extreme trouble, we will fall nowe into the hande of the lorde, for muche is his mercye, and let me not fall into the hande of man.

¶ The.iii. boke of the kinges the.iii. Chapter.

GYue vnto thy seruant an vnderstādyng hearte, to iudge the people, that I maye deceme betwene good and bad. Beholde I haue done accordyng to thy petition, for I haue geuē thee a wyse and an vnderstandyng hearte, so that there was none lyke the before thee, neither after thee shall any aryse lyke vnto thee.

¶ The.iiii. Chapter.

VNder Iair the sōne of Manasse was the region of Argob, which is in Basan, three score greate Cyties with walles and barres of brasse.

And Salomons breade for one daye was thirtye quarters of market floure, & three score quarters

ters of meale, ten stalled Oxen, and .xx. out of the pastoures, and an hundred shepe, besydes hertes buckes, and wylde goates and capons,

And Salomon had .xl. M. stalles of horses for charettes, and .xii. M. horsemen.

¶ The .viii. Chapter.

WHere as it was in thyne hearte to buylde an house vnto my name, thou diddest well that thou wast so mynded.

Salomon offered vnto the Lord .xxii. M. oxen and an hundred and twenty thousande shepe.

¶ The .x. Chapter.

SIluer was nothyng worth in the dayes of Salomon. And he made seluer in Ierusalem as plenteous as stones.

¶ The .xi. Chapter.

SAlomon had seuen. C. Quenes, and three hundred Concubines.

¶ The .xii. Chapter.

MY father made your yoke greuous, and I wyl make it greuouser: My father also chastised you with whippes, but I wyl chastise you wit Scorpions.

¶ The .xiii. Chapter.

IEroboam stretched out his hande frō the aultare, sayinge: holde the man of god: And his hande whiche he putte forthe agaynste hym, dryed vp, and he coulde not pulle it in agayne.

¶ The .xvii. Chapter.

THe rauens brought Elias bread and fleshe in the morninge, and lykewyse breade and fleshe in the euenyng, and he dranke of the broke Cherith.

¶ The .xix. Chapter.

ELia arose and didde eate and drynke & walked in the strengthe of that meate fourtye dayes and fourty nightes, euē vnto Horeb the mounte of God.

I haue left me.vii.M.in Israel, of which neuer men bowed his knees vnto Baal, nor kyssed hym with his mouth.

¶ The.xxi.Chapter.

AND it fortuned that when Ahab hearde those wordes, he rent his clothes, and put sackcloth aboute his fleshe, & fasted, & laye in sackcloth, & went bare foote. And the worde of the Lorde came to Elia the Thesbyte, sayinge: seeste thou howe Ahab humbleth hymselfe before me? because he submitteth hymselfe before me, I wyl not bryng ẏ euyll in his dayes but in his sonnes dayes, wyll I brynge in euyll vpon his house.

¶ The.xxii.Chapter.

AND there came forth a certayne spirite, and stoode before the Lorde, and sayde: I wyll perswade hym, and the Lorde sayde vnto hym where with? And he sayde, I wyll go oute and be a false spirite in the mouthe of all his prophetes. He sayd: thou shalt perswade hym, and preuayle, go forthe then, and do euen so. Nowe therfore holde, the Lord hath put a lyinge spirite in the mouthe of all these thy prophetes.

¶ The.iiii.booke of the kynges the first Chapter.

Elias was an heary man, and gyrde with a girdle of lether about his loynes.

¶ The.ii.Chapter.

Elias toke his mantel, and wrapte it together & smote the waters, & they were deuided part the one waye and part the other.

¶ The.iii.Chapter.

But nowe bryng me a mynstrell, and whan the mynstrell playde, the hande of the Lorde came vpon Eliseus.

¶ The.iiii.Chapter.

O Thou man of god, there is death in the pot and they coulde not eate therof, but he sayd bryng meale, and he cast it into ỹ pot, and sayd: Fyl for the people, that they maye eate, and ther was no more harme in the potte.

¶ The.vi.Chapter.

And beholde there was a greate dearthe in Samuria, & Benhadad kinge of Siria besieged it vntill an Asses head (was sold) for foure score syluer pence, and the fourth parte of a cab of doues dunge for.v.sicles.

¶ The.xiii.Chapter.

The souldiers of the Moabites came into the land the same yeare, & it chaũced as some of thẽ were buryeng a mã, and spyed the souldiers, they cast the man into the sepulchre of Eliseus, and whẽ the man was rolled downe, & touched the bodye of Eliseus, he reuiued and stode vpon his feete.

The

¶ The.xviii. Chapter.

HEzekia put away the hyl aulters, and brake the Idolles, and cut downe the groues, and all to brake the brasen serpēt that Moses hadde made, for vnto those dayes the children of Israel dyd burne sacrifice to it, & he called it Nehustan.

¶ The.xix. Chapter.

AND so it came to passe: that the selfe same nyghte the aungell of the Lorde wente oute and smote in the host of the Assirians an hundred foure score and fyue thousande.

¶ The.xx. Chapter.

AND Hesekia tourned his face to the wall & prayed to the lorde, sayinge: I beseche thee nowe O Lorde, remembre howe I haue walked before thee in truthe and with a perfite hearte, & haue done that whiche is good in thy sight: & Hesekia wepte sore. Esaye sayde to Hesekia: Thus saith the lord God of Dauid thy father: I haue herd thy prayer, & sene thy teares. And beholde, I wyll heale thee, so that on ỹ thyrde daye, thou shalte go vp into the house of the Lorde. And I wyll adde vnto thy dayes yet fiftene yeare.

Shal the shadowe go forwarde ten degrees or go backe agayne ten degrees, Hesekia answered it is a lyght thyng for the shadowe to go downe ten degrees, (nether is that my desyre,) but yf the shadowe go backewarde ten degrees it is no light thynge. And Esaye the prophete called vnto the lorde, and he brought the shadowe tenne degrees backewardes, by whiche it had gone downe in the dyall of Ahas.

¶ The.xxii. Chapter.

THe kyng Iosua sent Saphan, sayinge: go vp to Helkia the hye priest, that he maye summe the syluer which is brought into ỹ house

of

of the Lord, which the kepers of the porche haue gathered of the people. &c. Howe be it let no rekenyng de made with them, of the moneye that is delyuered into theyr handes for theyr vse is to deale faythfully.

¶ The first booke of Chronicles the tenthe Chapter.

SAul dyed for his trespasse that he trespassed agaynst the Lorde, in that he kepte not the worde of the lorde, and in that he soughte, and asked counsayle of a womanne ẏ wrought with a spirite, and asked not of the Lorde. And therfore he slue hym, and turned the kyngdom vnto Dauid the sonne of Esay.

¶ The.xv.Chapter.

AND Chenaniahu the chiefe of the Leuites, was mayster of the songe, for he taughte other to synge because he was a man of vnderstãdynge.

The.xvi.Chapter.

O Gyue thankes vnto the Lord, call vpõ his name, make his actes knowẽ amõg the people, Synge vnto hym, and playe vnto hym, talke of all his wondrefull dedes. Reioyse in his holy name: lette the hartes of them that seke the Lord be gladde: Seke the lord, and his strengthe, seke his presence alwaye.

Touche not myne annoynted, and do my Prophetes no harme.

¶ The.xx.Chapter.

AND there chaunced yet agayne warre at Geth, where as was a mã of a great stature with.xxiiii.fingers & toes.vi. on euery hãd & .vi.

on

on euery foote, and was the sonne of Raphath.

¶ The.xxi. Chapter.

AND Dauid sayde vnto God: I am in an exceedyng straynte. Lette me fall nowe into the hande of the lord, for passing greate are his mercyes, but let me not fall into the hande of men.

¶ The.xxii. Chapter.

AND Dauid sayd vnto Salomō: my sonne, I thought (as it was in myheart) to buyld an house vnto the name of the Lorde my God: but ꝑ woorde of the lord came to me, saying: thou haste shed muche bloude, and haste made greate battayles, thou shalte therefore not buylde an house vnto my name for thou haste shedde muche bloude vpō the earth in my syght.

¶ The.xxiii. Chapter.

AND the Leuites were nombred frō the age of.xxx. yere and aboue, & the nūbre & summe of thē was.xxxviii. thousande men. Of whiche.xxiiii.M. were sette to forther the woorke of the house of the lord: & vi.M. were officers and iudges. iiii.M. were porters, and.iiii.M. praysed the lord with suche instrumentes as was made to prayse withall.

¶ The.xxv. Chapter.

IEduthun and Heman executed the seruice in the house of God, at the kynges handc. And the multitude of them with theyr brethren that were instructe in the songes of the lord euen all that were cōmyng were two hundred fourescore and eyght. The.xxvii. Chapter.

THe Lord searcheth all hearces, and vnderstandeth all the ymaginaciō of thoughtes.

The.xxix. Chapter.

OUre dayes on the earth are but as a shadow and there is none abydynge.

The

¶ The.ii.booke of the Chro=nicles the.vi.Chapter.

ANd wyll God in verye dede dwel wt̄ mē on earth? beholde heauen, & heauē aboue all heauens do not contayne thee: howe muche lesse ꝑ house whi=che I haue buylded?

The.vii.Chapter.

¶ Yis house which I haue sanctifyed for my name wyl I cast out of my sight, and wyll make it to be a prouerbe & a ieste among all na=cions. And euery one that passeth by shall be asto=ned at this house whiche belonged to the moost hye God and shal saye: Why hath the lorde delte on this fashion with this lande, and with this house? And they shal aunswere, bycause they for=soke the lord god of theyr father, which brought them oute of the lande of Egipte, & caught holde on other goddes, and worshypped them, and ser=ued them, euē therfore hathe he brought all this euell vpon them.

The.xiiii.Chapter.

ANd Asa cryed vnto the lord his god, & sayde: lord it is no harde thinge with the to helpe eyther manye, or thē that haue no power. Helpe vs therfore O Lorde our God, for we trust̄e to the, and in thy name we go agaynste this multitude.

The.xvi.Chapter.

¶ Ye eyes of the Lorde beholde al the earthe, to strengthe them that are of perfect heart towardes hym. The.xxiiii.Chapter.

ANd the spirite of God came vpon zacharye the sonne Iehoiada the priest, whiche stode by

by the people, and sayde vnto thē. Thus saythe god: Why transgresse ye the commaundementes of the lord, that ye cannot prospere? for because ye haue forsaken the lord, he also hathe forsaken you. And thay cōspired agaynst hym, and stoned hym with stones at the commaundemētes of the kynge, euē in the courte of the house of the lord.

The.xxvi. Chapter.

Vzia trnnsgressed agaynst the lord his God, and wente into the temple of the Lorde, to burne cense vpō the altare of incense. And Azariahu the priest wēt in after hym, and with him fourescore priestes of ẏ lorde, that were valiaūt men. And they stoode by Vzia the king and sayd vnto him: It pertaineth not to ẏ Vziato burne incense vnto the lord, but to the priestes the childrē of Aarō, that are consecrated for to offer incense. Come therfore out of the Sāctuarye for ẏ hast trespassed, and it is no worshyp to ẏ before the lord god. And Vzia was wroth, ⁊ hadde incense in his hande to burne it, ⁊ so whyle he had indignaciō against the priestes, ẏ leprosy sprang in his foreheade before the priestes in the house of the lord euen besyde the incense altare.

The.xxxii. Chapter.

Plucke vp your hertes and be strong, be not afrayed nor discoraged, for ẏ king of Assur, and for all the multitude that he hath with him, for there be mo wt vs, then with him. With him is an arme of fleshe but with vs is the lord oure god for to helpe vs and to fight oure battayles.

The.xxxiii. Chapter

And when Manasses was in tribulacion, he besought the lord his god, ⁊ hūbled him selfe excedingly before the god of his fathers, ⁊ made intercession to him, and god

was

was intreated of him, and heard his prayer, and brought him againe to Hierusalem into his kingdome, and then Manasse knewe that the lorde was God.

¶ The first boke of Esdras The.vii. Chapter.

AND we certifie you that ye haue no auctorite to require taxynge and custome and yearly rentes vpon any of the prestes leuites, singers, porters, Nethinims, and ministers, in the house of his God.

¶ The.viii. Chapter.

THe hande of our God is vpon all thē that seke hym in goodnes, and his violence and wrath is against all them that forsake him.

¶ The.ii. boke of Esdras. The.v. Chapter.

AND my brethren, and my seruauntes do lende them money and corne, but as for vsury let vs leaue it.

¶ The.xii. Chapter.

IN the tyme of zorobabel and Nehemiah dyd al they of Israell geue portions vnto the syngers and porters euery daye his portion, and they gaue tythes vnto the Leuites, and the Leuites gaue tythes againe vnto the children of Aaron.

The

The.iii.boke of Esdras.
The.iii. Chapter.

WYne is a stronge thyng. The kyng is strōger. Women haue yet moze strenghte, but aboue all thynges the truthe beareth awaye the victozie. The.iiii. Chapter.

TRuthe endureth, and is alwaye stronge, it lyueth and conquereth foz euermoze worlde without ende. The.viii. Chapter.

I Commaūde you also that ye require no cart noz tribute of the pzeastes, Leuites, syngers, and ministers of the temple, noz of the wzikers, and that no man haue auctozite to medle any thing against them.

The.iiii.boke of Esdras the.i. Cha.

WHat shall I do vnto the o Jacob? Thou Juda woldest not obey me, I wil turne me to another people, & vnto those wil I geue my name, that they maye kepe my statutes seynge ye haue forsaken me, I will forsake you. When ye desyre me to be gracious vnto you, I shall haue no mercye vpō you. Whē ye call vpō me, I wyll not heare you, foz ye haue defyled your handes with bloude, & your fete are swyfe to cōmit manslaughter. Ye haue not forsakē me (in a maner) but your own selues, saith the Lozd. The.ii. Chapter.

EXecute iustice foz the wyddowe, be iudge foz the fatherles, geue to the pooze, defende the conforteles, clothe the naked, heale the wounded and

and sicke, laugh not a lame man to scorne, defende the crepell, and let the blynde come into the lyght of my clearenes, whersoeuer ꝑ fyndest the dead, take them and bury them, and I shall geue the, the first place in my resurrection.

¶ The.iiii. Chapter.

GO thy waye, waye me the weight of ꝑ fyre or measure me the blaste of the wynde, or cal me againe the daye that is paste.

They that dowell vpon earth may vnderstande nothinge, but that, which is vpon earthe, and he that dwelleth aboue the heauēs, maye onely vnderstande the thinges that are aboue the heuēs.

The worlde hasteth fast to passe away, & can not comprehende the thinges that are promysed for the righteous in time to come. for this world is full of vnryghteousnes and weakenes.

The eorne of euel sede hathe bene sowne in the hearte of man, from the begynnynge.

¶ The.v. Chapter.

BEholde, the dayes shall come, ꝑ they which dwell vpō the earth, shalbe taken in a great nōbre, and the waye of the truthe shalbe hydde, and the lande shalbe barren from faithe, but iniquitie shall haue the vpper hande, lyke as thou hast sene nowe, & as thou haste hearde long ago.

And he said vnto me: Nōbre the thinges that are yet not come, gather me together ꝑ droppes that are scattered abroade, make me the floures greane againe, that are wythered, open me the thinge that is closed, & brynge me forth the wyndes that are shut vp, shewe me the Image of a voyce, and then shall I declare the thynge that thou laboures to knowe.

¶ The.vi. Chapter.

FRom Abraham vnto Isaac, when Jacob & Esau, were borne of him, Jacobs hande helde fyrste the hele of Esau, for Esau is the ende of this worlde, and Jacob is the begynnynge of it that foloweth. The hande of man betwyxt the hele and the hande.

The earthe shall restore those that haue slepte in her, and so shall the dust those that dwell in silence, and the secrete places shall delyuer those that be committed vnto them.

¶ The.vii.Chapter.

AND the moste hyghest shalbe openly declared vpon the seate of iudgement, and all miserye shall vanyche awaye, and longe sufferynge shalbe gathered togyther, but the iudgemēt shal cōtinue, the truthe shall remayne, and faith shall ware strong. the worke shall folowe, and the reward shalbe shewed, ỹ righteousnes shal watch and the vnrighteousnes shall beare no rule.

The daye of dome shalbe the ende of this time, & the begynnyng of the immortalitie for to come, where in all corruptiō is vanyched, all voluptuousnes is lowsed, all mysbeleue take awaye, righteousnes growed, & the verite spronge vp. Then shal no mā be able to saue him that is destroyed, nor oppresse him, that hath gyuen the victory.

I knowe lord, that the hyghest is mercyfull, in that he hath mercye vpon them, which are not yet in the worlde, and vpō those also that walke in his lawe, and that he is patiēt and long sufferynge towarde those that haue synned in theyr workes, and that he is liberal to geue where as it requireth, and that he is of greate mercye, for he multiplied his louing kyndnesse toward those that are present, and that are paste, and to them which are for to come, for yf he multiplye not

his

his mercyes, the worlde shall not be made liuing, with those that dwell therin. He geueth also, for yf he gaue not of his goodnes that they whiche haue done euyll, myght be eased from their wyckednes, the ten thousande part of mē shulde not bē made lyuynge. And yf the iudge forgaue not those which he healed with his worde, and yf he wold destroy ỳ multitude ỳ striueth, there shuld be very fewe left in an vnnumerable multitude.

¶ The. viii. Chapter.

THe most highest made this worlde for many but the worlde to come for fewe. I will tell the a similitude Esdras: As when thou askeste ỳ earthe, it shall saye vnto ỳ, that it geueth muche moulde wherof earthē vessels are made, but litle of it that golde commeth of, euē so is it with the worcke of this worlde, There be manye created, but fewe shalbe preserued.

Yf thou haue mercye vpon vs, thou shalbe called mercyfull, where as we haue no worckes of righteousnes, for the righteous which haue laid vp many good worckes together, shall out of their dedes receaue rewarde.

¶ The. ix. Chapter.

LYke as the felde is, so is also the seede, as ỳ floures be, so are the coloures also, suche as the worckman is, suche is the worcke, and as the husband mā is him selfe, so is his husbādry also.

¶ The. xiii. Chapter.

THe weaker that the worlde and the time is the more shall synne & wyckednesse increase in them that dwell vpon earthe, for the truthe is fled farre awaye, and lesynge is harde at hande. Yf so be that ye wyll subdue your owne vnderstādyng, and reforme your herte, ye shall be kept alyue, and after deathe shal ye optaine mercy, for

after deathe shall the iudgement come, when we shall lyue againe, and thē shall the names of the righteous be manifest, and the workes of the vngodly shall be declared.

¶ The.xv.Chapter.

THus saith the lord God, my righthand shall not spare the synners, & my sweard shal not cease ouer them that shed innocent blonde vpon earth. ¶ The.xvi Chapter.

AND when youre synnes are brought forthe ye shalbe ashamed before menne, and youre owne synnes shalbe your accusers in that daye.

WOe be vnto thē that are subdued vnto their synnes, and tangled in their wickednesse, like as a felde is hedged in with buches, and the path thereof couered with thornes, and that no mān maye trauayle thorow, and so is he taken, and cast in the fyre, and brente.

¶ The booke of Tobias. The first Chapter.

TObias gat him to Ierusalē vn to the temple of the lord, & there worshipped the lord god of Israel, faithfully offering of al his first frutes and tythes, so that in the thyrde yeare he ministred all the tythes vnto the straungers and conuertes.

Tobias taughte his son from his youth vp ta feare god, and to refrayne from all synne.

• Tobias fed the hungry, clothed the naked, and buried the dead and slayne, diligently.

¶ The.ii.Chapter.

This

THis temptacio (of blindnesse) did god suffer to happen vnto hym, that they which came after might haue an exaple of his patience, lyke as of holy Job, for in so muche as he euer feared God frō his youthe vp, and kepte his cōmaundementes, he grudged not against god, that the plage of blindnes chaunsed vnto him, but remained stedfast in the feare of god, and thanked god all the dayes of his lyfe.

¶ The.iii. Chapter.

BLessed be thy name (o god) of our fathers, which whē thou arte wroth, shewest mercy, and in time of trouble, thou forgeuest the synnes of them that call vpon the.

Whosoeuer loueth the, & serueth the a right, is sure of this, that if his life be tēpted and proued, it standeth in the trying, and yf he endure in patience, he shall haue a rewarde and be hyghlye crowned, & if he be in troble, þ God (no doubte) shal deliuer him, and if his lyfe be in chastening, that he shall haue leue to come vnto thy mercye. For thou hast no pleasure in our damnatiō, and why? after a storme thou makest þ wether fayre and styll, after wepinge and heuynes thou geuest greate ioye.

¶ The.iiii. Chapter.

HOlde thy mother in honoure all the dayes of her lyfe: for thou oughteste to remember what and howe greate parels she suffered for the in her wombe.

Geue almes of thy goodes, and turne neuer thy face frō the poore, and so shal it come to passe, that the face of the lord, shall not be turned away from the.

Mercy deliuereth frō all synne & from death, and suffereth not the soule to come in darcknes.

A greate confoyte is mercy before the highe god, vnto all them that shewe it.

Whosoeuer worketh any thynge for the, immedialy geue him his hyre, and loke that thy hyred seruauntes wages remayne not by the ouer nyght.

Looke that thou neuer do vnto another man, the thinge that thou woldest not another manne shoulde do vnto the.

¶ The. vi. Chapter.

YF thou layest a pece of the herte vpō the coales, the smoke therof driueth awaye all maner of euill spyrytes wether be from man, or woman, so that from thencefoythe the same shall come no more vnto them.

Heare me, and I wyll tell the, what they be of whome the deuyll hathe power, Namelye they that receaue marlage of suche a fachiō, that they shute God oute from them, and from theyr herte, and geue theym selues to their owne luste, euen as it were an horse and mule, whiche haue no vnderstandynge, vpon suche hathe the deuyll power. But when thou takest Sara, art come in to her chaumbre, wytholde thy selfe from her thre dayes, and geue thy diligence vnto nothing, but vnto prayer with her.

¶ The. x. Chapter..

SO the elders embraced their doughter, kyssed her, and let her goo, exortynge her to honoure her father and mother in lawe, to loue her husbande, to rule well her housholde, to kepe her house i good order, & to shewe her selfe fawtlesse.

¶ The. xii. Chapter.

IT is good to hyde the kynges secrete but to shewe the workes of god, and to prayse the is an honorable thinge.

Prayer

Prayer is good with fastyng, and mercye is better then to horde vp treasures of golde.

For mercye delyuereth frome deathe, clenseth synne, & causeth to fynde euerlastyng lyfe. But they that do synne and vnrighteousnes, are the enemies of their owne soule.

When thou prayedest with teares, and buriedest the deade, and lefte thy dyner, and hyddest the dead in thy house vpon the daye tyme, that thou myghtest burye them in the nighte, I offered thy prayer before the Lorde.

You thought that I did eate & drynche wythe you, but I vse meate that is inuicible, & drincke that can not be sene of menne.

¶ The boke of Judith. The fourth Chapter.

BE sure that the Lorde wyll here your petitions if ye continue stedfast in fastinges and prayers in ỹ syghte of the lord.

¶ The. viii. Chapter.

IUdyth ware a smocke of heare, & fasted all the dayes of her lyfe, excepte ỹ sabothes, and newe mones, and the solempne dayes that the people of Israell kepte.

¶ The. ix. Chapter.

THy power (o Lorde) standethe not in the power of men, neyther hast thou anye plesur in the strenghte of horses. There was neuer proud parsone that plaised ỹ. but in the prayer of the humble and meke hath thy plesure bene euermore.

☞ The boke of Ester.

The firste Chapter.

And the dryncke was so apoynted, that none shulde compell any man, for so the kyng had commaunded by the offycers of hys house, that euery one shulde do, as it lyked hym. He sent letters forth in to all the kinges landes, in to euery lande accordyng to the wrytynge thereof, and to euery people after theyre language, that euery manne shulde be lorde in his owne house.

¶ The.ii. Chapter.

And when the apointed time of euery damsel came, that she shulde go in to the kinge, Ahasuerus, after that she had ben twelue monthes in the dressynge of the wemen (for their dressynge must haue so muche time, namely, syxe monethes with baulme and myrre, & syxe monethes with good spyces, so were the wemen beautyfyed) yet went their one damesell vnto the kynge. &c.

The.xvi. Chapter.

It happeneth ofte also, that they which be set in offyce by the hyer power, and vnto whome the busynesse & causes of the subiectes are committed to be handled, waxe proud, and defile them selfes with shedyng of innocent bloude, which bringeth them to intollerable hurte, whiche also with false and deceytefull wordes, and with lying tales, disceaue and betray the innocent goodnes of princes.

The

☞ The boke of Job

The first Chapter.

Naked came I out of my mothers wombe and naked shal I turne thether agayn. The lord gaue, and the lorde hath take awaye, blessed be the name of the lorde.

¶ The.ii. Chapter.

Shall we receaue prosperity at the hande of God, and not receyue aduersity.

¶ The.iiii. Chapter.

Consider (I praye the) who euer perysshed beynge an innocēt? Or whē were the godlye destroyed? For (as I haue proued by experiēce) they that plowe iniquitie, and sowe wyetchednes, reape the same.

¶ The.v. Chapter.

Man is borne to labour, like as the sparkes flye vp out of the hote coales.

Beholde, happye is the man whome god punissheth, therfore refuse not thou the chastenynge of the almyghty: for though he made a wounde, he gyueth a plaster, though he smyte, his hande maketh whole againe.

¶ The. vi. Chapter.

He that is in tribulation, oughte to be comforteth of his neighbour: but the fere of the lord is clayne awaye.

¶ The. vii. Chapter.

My flesche is clothed with wormes and duste of the earthe. My skynne is wythered and become horrible, my dayes passe ouer more spedyly then a weuer can weue out his webbe, and are

gone

gone or I am aware. Remember that my lyfe is but a wynde.

¶ The.viii. Chapter.

Our dayes vpon earth are but a very shadowe.

¶ The.ix. Chapter.

HE is good, whose wrath no mā maye withstande, but the proudest of all must stoupe vnder him.

Yf men wyll speake of ryghteousnes, who dare be my recorde? Yf I wyll iustifie my selfe, myne owne mouthe shall condempne me, yf I wyl put forth my selfe for a perfecte man, he shall reprous me a wycked doer.

¶ The.x. Chapter.

O Remembre (I beseche the) howe that thou madest me of the earthe, and shalte bryng me in to dust againe.

¶ The.xii. Chapter.

AMonge olde persones there is wysdome, & in age is vnderstandynge.

¶ The.xiiii. Chapter

MAn that is borne of womā, hath but a short time to lyue, and is full of miserye. He commeth vp, and is cut downe lyke a floure. He flieth as it were a shadowe, and neuer cōtinueth in one state.

The dayes of manne surely are determined, the nōbre of his monethes are knowen onelye vnto the. Thou hast appointed hym his boūdes, whiche he can not go beyonde.

Whyle mā liueth: his flesche must haue trauaile: & whyle the soule is in him: he must be in sorow.

¶ The.xv. Chapter.

WHat is mē, that he shulde be cleane? What hath he (which is borne of a womā) wherby he myght be righteous? Beholde he doth not truste

truste his sayntes: yea, the very heauens are not cleane in her syght, howe muche more then an abhominable and vile man, whiche drincketh wyckednes lyke water?

The. xix. Chapter.

I Am sure that my redemer liueth, and that I shall ryse out of the earthe in the latter daye: that I shalbe clothed againe with this skinne, & se God in my fleshe, yea, I my selfe shall beholde him, not with other, but with the same eyes.

¶ The. xx. Chapter.

KNowest thou not this, namelye, that from the begynnynge (euer sence the creasyon of man vpon earth) the gladnesse of the vngodlye hath ben shorte, and that the ioy of ypocrites cōtinued but the twyklyng of an eye?
Great trauayll shall he make for richesse, but he shall not enioy thē. And why? he hath oppressed the poore, & not helped thē: houses hath he spoyled, and not behulded thē, his belye coulde neuer befilled, therfore shall he perishe in his couetousnesse.

¶ The. xxi. Chapter.

THe wycked spēde theyr dayes in welthnes: but sodenlye they go downe to hell. They saye also vnto god, go from vs, we desire not the knowledge of thy wayes. Who is ẏ almyghtye that we shulde serue him? & what profyte shulde we haue to submyt our selues vnto hym.

¶ The. xxii. Chapter.

WHoso humbleth him selfe, him shall he sette vp, & who so loketh mekely shalbe healed.

¶ The. xxiiii. Chapter.

COnsyderyng thē, that there is no tyme hed from the almyghtye, howe happeneth it, that they which know him, do

not

not regarde his dayes? for some men there be, that remoue other mens lande markes: that robbe them of their catell, and kepe the same for their owne: that dryue away the asse of the fatherlesse: that take ꝑ wydowes oxe for a pledge: that thrust the poore out of the waye, and oppresse ꝑ simple of the world to gether

They reape the corne fylde that is not their owne: & lett ꝑ vineyarde of the vngodlye alone.

¶ The.xxv. Chapter.

HOw may a man compared vnto god be iustifyed? or howe cā he be cleane that is borne of a womā? Beholde the moone shyneth nothing in comparison to hym, and the starres are vnclene in his syghte. Howe muche more thē man, that is but corruption, and the sonne of man, which is but a worme?

The.xxvii. Chapter.

WHen the riche mā dyeth, he caried nothing with him, he is gone in the twynckelynge of an eye, and hathe nothing.

¶ The.xxviii. Chapter.

BEholde, to feare the lorde is wysedome, and to forsake euell is vnderstandynge.

The.xxxi. Chapter.

WHen god dothe once commaunde a thinge, ther should no manne be curious to serche whether it be right.

¶ The.xxxiii. Chapter.

HOr the vngodlynesse of ꝑ people, dothe god make an ypocrit to raigne ouer them.

¶ The.xlii. Chapter.

MY seruaunt Job shall prayе for you.

The Lord gaue Job twyse as moche as he had afore.

The

¶ The Psalmes of Dauid.

The. i. Psalme.

Blessed is that man that hathe not walked in the councell of the vngodlye, nor stande in the waye of synners, and hath not sit in the seate of the scornefull. But his delyte is in the lawe of the Lorde, and in his lawe wyll he exercyse hym selfe daye and nyghte.

¶ The. ii. Chapter.

BE wyse now therfore O ye kinges, be learned ye that are iudges of the earth.

¶ The. v. Chapter.

THou shalte destroye them that speake leasyng, the lord wyll abhorre both the bloude thyrsty, and disceatfull man.

¶ The. vi. Chapter.

I Am weary of my groning, euery night washe I my bed, & water my couche wt my teares.

¶ The. vii. Chapter.

GOd is prouoked eucrye daye, yf a man wyll not turne, he will whette his sweard, he hathe bent his bowe, and made it readye, he hath prepared him the instrumentes of death he ordeyneth his arowes against the persecutoures.

¶ The. viii. Chapter.

WHat is man ꝑ thou art myndefull of him? and the sonne of man ꝑ thou visitest him? Thou madest him lower then the aungelles, to crowne him with glorye and worshyp. Thou makest hym to haue dominion of the worckes of thy

thy hādes, and thou hast put all thinges in subiection vnder his feete.

¶ The.xi. Chapter.

THe lord is in his holy tẽple, the lordes seate is heauen, his eyes consider the poore, & his eye lyddes trieth the childzen of menne. The Lord alloweth ỹ righteous: but the vngodlye, and hym that delyted in wyckednes dothe his soule abhorre, vpon the vngodly he shal rayne snares, fyre and brymstone, storme and tempeste, this shalbe their portion to drynke.

¶ The.xii. Chapter.

THe Lord shal rote out all deceatful lippes, and ỹ tong that speaketh proude thinges.

The.xiii. Chapter.

HOwe longe shall mine enemy triumphe ouer me? Consider and heare me O lord my god, lyghtē myne eyes, that I slepe not in deathe, lest myne enemye saye, I haue preuayled against hym. For yf I be cast downe, they that trouble me wyll reioyce at it. But my truste is in thy mercye, and my herte is ioyfull in thy saluation.

¶ The.xiiii. Chapter.

THe Lorde loked downe from heauen vpon the childzen of men, to se yf there were any that wolde vnderstand, and seke after god. But they are all gone out of the waye, they are altogether become abhominable, there is none that doth good, no not one.

¶ The.xv. Chapter.

LOrde who shall dwell in thy tabernacle? he that hathe not geuen hys money to vsurye, nor taken rewarde against the innocent.

The.xvi. Chapter.

The

THe Lorde hym selfe is the portion of myne enheritaunce.

Thou shalte not leue my soule in hel, neyther shalte thou suffre thy holy one to se corruption.

The.xviii. Chapter.

THe Lorde shall rewarde me after my righteous dealyng, accordynge to the clennes of my handes shall he recompence me.

With the holy thou shalte be holye, and with a perfect man thou shalt be perfect. With the cleane thou shalte be cleane: and with the frowarde thou shalte learne frowardnes.

¶ The.xix. Chapter.

THe iudgementes of the Lorde are true, & righteous all together. More to be desyred are they than golde, yea then muche fyne golde: sweter thē hony combe of the hony. Moreouer by thē is thy seruaunt taught, and in keppyng of them, there is great rewarde.

Who can tell how ofte he offendeth? Oh clēse thou me fro my secrete fautes. Kepe thy seruaūt also from presumptuous synnes, lest they get the dominion ouer me, so shall I be vndefiled, and innocent from the greate offence.

¶ The.xx. Chapter.

SOme put theyr trust in charrettes, & some in horses, but we wyll remembre the name of the lorde oure god. They are broughte downe and fallē, but we are risen, and stande vp right.

The.xxii. Chapter.

I Am a worme & no man: a very scorne of men, and the out cast of the people.

They pearsed my handes and my fete, I maye tell all my bones, thy stande staring and lokynge vpon me. They parte my garmentes among thē and caste lottes vpon my vesture.

The

¶ The.xxiii. Chapter.

THough I walke thorow the valley of the shadowe of death, I wyll feare no euyll, for thou art with me.

¶ The.xxiiii. Chapter

WHo shall ryse vp into the hyll of the lord? euen he that hathe clene hãdes, and a pure harte, & that hath not lyfte vp his mynde vnto vanitie, nor swore to deceyue his neyghbour. ¶ The.xxv. Chapter.

WHat man is he that feareth the lord? him shall he teache in the waye that he shall chose. His soule shall dwell at ease, and his seede shall inherit the lande.

The secrete of the lorde is amonge them that feare him, and he wil shewe thẽ is conuenaunt.

¶ The.xxvii. Chapter.

ONe thing haue I desired of the lord, whiche I wyll requyre: euen that I maye dwell in ỹ house of the Lorde all the dayes of my lyfe to beholde the fayre beauty of the lorde & to viset his temple.

¶ The.xxviii. Chapter.

OPlucke me not awaye with ỹ vngodly and wycked doers, which speake frendly to their neighbours, but ymagine mischefe in their hertes. Rewarde thẽ according to the wyckednesse of their owne inuẽtions. Recõpence them after the worcke of their handes, paye theim that they haue deserued. For they regarde not in theyr mynde the worckes of the lorde, nor the operacions of his handes, therfore shall he breake thẽ downe, and not buylde them vp.

The.xxxii. Chapter.

BLessed is he whose vnryghteousnes is forgeuen, and whose synne is couered. Blessed

is

is that man, vnto whome the lord imputeth no synne, and in whose spyrre there is no gyle.

The. xxxiii. Chapter.

The lorde bringeth the counsaile of the heathen to nought, and maketh the deuises of the people to be of none effecte, and casteth oute the counseyles of princes.

There is no king that can be saued by the multitude of an hooste, neyther is any myghtye man deliuered by much strength. An horse is counted but a vayne thing to saue a man, neyther shal he delyuer any man by his great strenght. Beholde the eye of the lorde is vpon them that feare him, and vpon them that put their trust in his mercy, To delyuer theyr soules from death, and to fede them in tyme of derth.

The. xxxiiii. Chapter.

I wyll alwaye geue thankes vnto the lord, his prayse shal euer be in my mouth.

The aungel of the lord tarieth round aboute them that feare hym, and deliuered them. O taste and se, howe gratious the lord is, blessed is the manne that trusteth in hym. O feare the lord, ye that be his sanctes for they that feare hym, lacke nothynge.

What man is he that lusteth to lyue, and wold faine se good dayes? Kepe thy tonge from euil, and thy lyppes, that they speake no gyle. Eschue euyll and do good, seke peace and ensue it.

The eyes of the lorde are ouer the ryghteous, and his eares are open vnto theyr prayers. The countenaunce of the Lorde is agaynst them that do euyll, to rote out the remembraunce of them from the earth The ryghteous crye, & the lorde heareth them, & deliuereth them out of all theyr

troubles. The lorde is my vnto then, that are of a contrite herte, and wyll saue suche as be of an humble spyrete. Greate are the troubles of the ryghteous, but the lord deliuereth him out of al. He kepeth all his bones, so that not one of them is broken.

The. xxxv. Chapter

I putte on sacke clothe, and humbled my soule with fasting: and my praier shal retourne to my owne bosome.

The. xxxvii. Chapter.

Wycked doers shalbe roted oute, and they that paciently abyde the lorde, these & al inherite the lande. Yet a lytle whyle, and the vngodly shalbe cleane gone, thou shalte loke after his place: and he shalbe away. But the meke spirited shal possesse the earth, and shalbe refreshed in the multitude of peace.

A small thing that the righteous hath, is better then great rychesse of the vngodly.

I haue bene yonge, and nowe am olde, and yet saw I neuer the righteous forsake, nor his seede beggyng theyr bread.

The mouthe of the righteous is exercised in wysdome, and his tounge wylbe talkyng of iudgement.

I my selfe haue sene the vngodly in greate power, and flowryshyng like a grene baytree: I went by, and lo, he was gone, I soughte hym, but hys place could no where be found.

The. xxxviii. Chapter.

There is no helth in my flesche. And there is no whole part in my bodye.

The. xxxix. Chapter

Uerely euery man lyuinge is altogether vanitie, for man walketh in a vayne shadow, and

and disquieteth him selfe in vayn, he heapeth vp richesse, and cannot tell who shal gather them.

The.xli. Chapter.

BLessed is he that considereth the poore, and ready, the lorde shall deliuer him in the time of trouble.

The.xlii. Chapter

I Wil not trust in my bow it is not my sweard that shall helpe me, but it is thou that sauest vs frō our enemies, and puttest them to cōfusion that hate vs.

For thy sake also are we killed all the day long, and are contēted as shepe appointed to be slain.

The.xlv. Chapter

THou hast loued righteousnes, and hated iniquitie, wherfore god, euē thy god, hath annoynted the with the oyle of gladnesse aboue thy felowes,

The.xlix. Chapter

THe wyse men dye and perysche together as well as the ignorāunt and foolysche, and leue theyr riches for other.

Be not thou affrayed though one be made rich or yf the glorye of hys house be encreased, for he shall carye nothynge awaye wyth hym, when he dyeth, neyther shal hys pompe folowe him.

The.l. Chapter.

OUr God shall come, & shall not kepe silence, there shall go before him a consumynge fyre, and a myghtye tempeste shalbe stered vp rounde aboute hym, he shall call the heauen from aboue, and the earth that he may iudge his people.

Offer vnto god thankesgeuing, and paye thy vowes vnto the most hiest.

But vnto the vngodly sayde god, why doest thou preach my lawes, and takest my cōuenaunt

in thy mouth?

The.li.Chapter.

The sacrifice of god, is a troubled spyrete, a broken and a contrite hert, o god, thalt thou not despise.

Behold, I was shapen in wickednes, and in synne hath my mother conceyned me.

The.lii.Chapter.

The righteous also shal se this, & feare, and shal laugh hym to scorne. Lo, thys is the man that toke not God for hys strenghte, but trusted vnto the multytude of his ryches, & strengthed him selfe in his wickednes.

The.liv.Chapter.

He layd his handes vpon such as be at peace with him, and he brake his couenaunt. The wordes of his mouth were softer then butter, hauing warr in his hart, his wordes were smother then oyle, and yet be they very swordes.

The.lviii.Chapter.

The righteous shall reioyse whē he seeth the vengaunce, he shal washe his foote steppes in the bloud of the vngodly.

The.lxii.Chapter.

If riches increase, set not your hart vpō the. Thou rewardest euery man accordyng to his worke.

The.lxvi.Chapter.

I wyl go into thy house with brent offeringes and wyll paye the my vowes which I promysed wyth my lyps and speake with my mouth when I was in trouble.

The.lxix.Chapter.

I wepte and chastened my selfe wyth fastynge and that was turned to my reproche. I put

on

on a sakcloth also, and they iested vpō me. They that sytte in the gate, speake agaynst me, and the dronkardes made songes vpon me.

The.lxxi.Chapter.

O What great troubles and aduersities hast thou shewed me? and yet diddest thou turne and refreshe me: yea, and broughtest me from the depe of the earth agayne. Thou hast brought me to great honour, and comforted me on euery syde.

The.lxxvi.Chapter.

Promise vnto the lord your god, and kepe it.

The.lxxix.Chapter.

O Remember not oure olde synnes, but haue mercie vpon vs, and that sonne, for we are come to great misery.

The.lxxx.Chapter.

Thou fedest them with the breade of teares, and geuest them plenteousnesse of teares to drynke,

The.lxxxi.Chapter.

My people wolde not heare my voyce, and Israell wolde not obey me. So I gaue them vp vnto theyr owne hartes lust, and lette them folow theyr owne ymaginations.

The.lxxxiiii.Chapter.

I had rather be a doore keper in the house of my god, then to dwel in the tentes of vngodlynesse.

The.lxxxix.Chapter.

But yf hys chyldren forsake my lawe and walke not in my iudgementes, yf they breke my statutes, and kepe not my commaundements I wyl viset theyr offeces with the rod, and their synnes with chourges.

What man is he that lyueth, and shall not see death?

The.xc.Chapter.

A Thousande yeare in thy syghte, are but as yesterdaye.

The daies of our age are thre scoze yeres, & ten and thoughe men be so stronge that they come to fourscoure yeares, yet is theyr strength then but labour and sozow, so soone passeth it a way, and we are goen.

The.xci.Chapter

HE shall geue hys aungels charge ouer thee, to kepe the in al thy waies. They shal beare the in theyr handes, that thou hurt not thy foote agaynst a stone.

The.xcii.Chapter

When the vngodlye are grene as the grasse, and when all the wozckes of wyckednesse do flozyshe, then shall they be destroyed foz euer

The.xciiii.Chapter.

BLessed is the manne whom thou chastenest O lozde.

The.xcvii.Chapter.

There shal go a fyze befoze hym, & burne his enemyes on euery syde.

O ye þ loue the lozde, se that ye hate the thinge which is euill. The lozde preserueth the soules of his sayntes, he shall delyuer them, from the hande of the vngodly.

The.Ci.Chapter

Whoso priuelye slandereth his neyghboure, him wyl I destroye.

There shall no disceatful personne dwel in my house, he that telleth lies, shal not tarye in my syght.

The.Cii.Chapter

I Haue eaten asshes as it were breade, & myngled my dryncke with wepyng.

My

My dayes are gone lyke a shadowe, and I am wythered lyke grasse.

Thou lorde, in the begynnyng haste layde the foundation of the earth, and the heauens are the worcke of thy handes, they shal periche, but thou shalte endure: they all shall ware olde, as doth a garment, and as a vesture shalte thou chaunge them, and they shalbe chaunged. But thou arte the same, and thy yeres shal not fayle.

The.C.iii.Chapter

THe mercifull goodnesse of the Lorde, endureth forcuer and euer, vpō them that feare him, & his righteousnes vpon childers childzen.

The.C.iiii.Chapter

HE bryngeth forth grasse for the cattell, and grene herbe for the seruyce of menne, that he maye bryng foode out of the earth, and wyne that maketh gladde the herte of man, and oyle to make him a cherefull countenaūce, and bread to strength mans herte

Man goeth forth to his worke, and to hys labour vntyll the euenyng.

The.cv.Chapter

TOuche not myne annoynted, and do my prophetes no harme.

The.cvi.Chapter

BLessed are they that alway kepe iudgement and do righteousnesse.

The.cix.Chapter

HIs delite was in cursyng, and it shall happen vnto hym: he loued not blessynge, therfore shall it be farre from hym.

My knees are weake thorow fasting, my flesh is dryed vp for want of fatnesse.

The.cxi.Chapter

The woorkes of his handes are verite and iudgement, all hys commaundementes are true.

The feare of the lord is the beginning of wisdome, a good vnderstandynge haue all they, that do therafter.

The.cxii. Chapter.

A Good manne is merciful and lendeth, and wyl guyde his wordes wyth discrecion.

He hath sparsed abrode, and geuen to the poze and his righteousnesse remayneth foz euer, hys hozne shalbe exalted with honoure.

The.cxiii. Chapter.

HE taketh vp the simple oute of the dust, and lyfteth the poore out of the myre. That he maye set hym wt the princes, euen wyth the princes of his people.

The.cxviii. Chapter

IT is better to truste in the Lozde, then to put any confidence in man. It is better to truste in the Lozde, then to put anye confydence in pzynces

The.cxix. Chapter.

BLessed are thole that be vndefyled in ꝑ way and walke in the waye of the lozde.

Blessed are thei that kepe his testimonies, & seke him with there hole hert. Foz they whych do no wyckednesse, walke in hys wayes.

It is good foz me, that I haue bene in trouble that I may learne thy statutes. The lawe of thy mouthe is dearer vnto me, then thousandes of golde and syluer.

O howe swete are thy wordes vnto my throte yea, swetter then honey vnto my mouth.

They

Thy worde is a lanterne vnto my fete, and a lyght vnto my pathes.

My soule is alway in my hande.

When thy worde goeth forthe, it geueth lyght and vnderstandyng euen to the symple.

The.cxx.Chapter.

What rewarde shalbe geuen vnto the thou false tong? euen mighty & sharpe arowes with hoote burnynge coles.

They that sowe in teares shal repe in ioye, he that now goeth in his way weping and beareth forth good seede, shal doutles come agayne with ioye, and bryng his sheues with hym.

The.cxxvii.Chapter.

Except the Lorde buylde the house, they labboure is but lost that buylde it. Except the Lorde kepeth the cytie, the watcheman waketh but in vayne.

The.cxxviii.Chapter.

Thoughe the lorde be hye, yet hathe he respect vnto the lowlye: as for the proude he beholdeth hym a farre of.

The.cxxix.Chapter.

Whether shall I go then from the spyrite, or whether shal I go then from thy presence, yf I clyme vp into heauen thou arte there, yf I go downe into hel, thou arte there also, if I take the wynges of the morenyng and remaine in the vttermoste partes of the sea, euen there also shal thy hand leade me, & thy right hand shal hold me.

The.cxl.Chapter

A Man full of wordes shal not prosper vpon the earth. The.cxli.Chapter.

Set a watche O lorde, before my mouth and kepe the dooze of my lyppes.

The

The.cxlii.Chapter

I Cried vnto the O lorde, and sayde: thou arte my hope, & my portion in the lande of liuyng.

The.cxliii.Chapter

Enter not into iudgement with thy seruaunt for in thy syghte shall no manne lyuynge be iustified. The.cxlv.Chapter

The lorde is louynge vnto euery man, & hys mercy is ouer all his workes.

The lorde is nye vnto all them that call vpon hym, yea all suche as call vpon hym faythfully.

The.cxlvi.Chapter

Put not youre truste in princes, nor in anye chylde of man, for there is no helpe in them.

The.cxlvii.Chapter

He hath no pleasure in the strengthe of an horse, neyther delyteth he in anye mans legges, but the lordes delyte is in theym that feare him, and put theyr truste in his mercy.

The Prouerbes the fyrst Chapter.

The feare of god is ỹ beginning of wysedome, but foles despise wisdome and instruccion.

My sonne, consente not vnto synners yf they entice thee, and saye come with vs.

In vayne is the net layed forth before the bordes eies.

I haue called, and ye refused it, I haue stretched out my hande, and no man regarded it, but all my counsels haue ye despised, and set my corrections at naught.

The

The.ii.Chapter.

WAlke thou in the waye of suche as be vertuous, & kepe the pathes of the righteous.

The.iii.Chapter.

LEt mercye and faythfulnes neuer go from thee, bynde them about thy necke and wryte them in the tables of thy harte: so shalte thou fynde fauoure and good vnderstandynge in the syght of god and men.

Be not wyse in thyne owne conceyte.

Whome the lorde loueth, hym he chasteneth, and yet delyteth in hym, euen as a father in his owne sonne.

All the thynges that thou canst desyre are not to be compared vnto wysedome.

Wythdraw no good thynge from them that haue nede, so long as thyne hand is able to do it.

Saye not vnto thy neyghbour, go thy way, and come agayne, to morowe wyll I geue thee, wher as thou hast nowe to geue hym.

The.iiii.Chapter.

THe chefe poynt of wysedome is, that thou be wyllynge to obtayne wysedom, and before all thy goodes to get the vnderstanding.

Take faste holde of doctrine, and let her not go, kepe her, for she is thy lyfe.

Put awaye from the frowarde mouthe, and let the lyppes of slaunder be far from the.

The.v.Chapter.

THe lyppes of an harlot are a droppynge hony combe, and her throte is more glistering then Oyle. But at the last she is as bitter as wormewod, her tonge as sharpe as a two edged swearde,

The.vi.Chapter.

Go

Go to the Emmet thou sluggard, consyder her ways, & learne to be wise, She hath no guid nor ouersear, nor ruler, yet in the sommer she prouideth her meate, and gathereth her foode togyther in the haruest.

These syxe thynges doth the lorde hate, and the seuenth he vtterly abhorreth. A proud looke, A lyenge toungue, handes that shedde innocente bloude, an heart that goeth aboute with wickde ymaginaciō, feete that be swift in running to do mischiefe. A false wytnes that bryngeth vp lies And such one as soweth discord among brethre.

An harlot wyll make a manne to begge hys breade.

May a man take fyre in his bosome, and his clothes not be brente? Or can one go vpon hoot coales, and his feete not be hurte? Euen so, who soeuer goeth into his neighbours wife, and toucheth her, cannot be vngyltye.

The viii. Chapter.

They that seke me early, shal fynde me.

The. ix. Chapter.

REproue not a scorner, least he owe the euyll wyll, but rebuke a wyse manne, and he wyl loue the.

Stolen waters are swete, and the bread that is pryuely eated, hath a good taste.

The. x. Chapter.

A Wise sonne maketh a glad father, but an vndiscrete sonne is an heuines vnto his mother. Treasures ẏ are wyckedly gotten, profite nothing, but righteousnes deliuereth frō death. A wise man wyll receyue warnyng. Loue couereth the multilude of sines.

He that refuseth to be refourmed, desceyueth hym

him selfe.

Where muche babblyng is, there must nedes be offence, and he that refraineth his lyps is wyse. An inocent tonge is a noble treasure.

As vineger is to the teth, and as smoke is vn to the eyes, euen so is a slouggish person to them that sendeth him forth.

The.xl. Chapter.

Where no good counsayle is, there the people decaye, but where as many are that cā geue counsayle, there is wealth.

He that is suerty for a straunger hurteth hym selfe, and he that medleth not with suretyshyppe is sure.

A fayre woman wythout discrete maners, is lyke a rynge of golde in a swynes snoute.

Some man geueth out his goodes, and is the rycher, but the nygarde hauing ynough wyll departe from nothinge, and yet is euer in pouertie. He that is lyberall in geuyng shall haue plenty.

Whoso hoordeth vp his corne, shalbe cursed amonge the people, but blessyng shall lyght vpon his head that geueth foode.

The.xli. Chapter.

Whoso loueth wysdom wylbe content to be refourmed: but he that hateth to be reproued is a foole.

Euery man shal enioye good, accordyng to the fruit of his mouth, and after the worckes of his handes shal he be rewarded.

The.xlii. Chapter.

He that kepeth his mouth, kepeth his lyfe, but whoso openeth his lipps to euyl, destroyeth, him selfe.

Some menne are riche, though they haue nothyng,

thing, againe, some men are poore hauyng great ryches.

Vaynely gotten goodes are sone spente, but they that be gathered together with the hande shal encrease.

He that thinketh scorne to be reformed commeth to pouertie, and shame: but who so regardeth correction, shal come to honour.

He that spareth the rodde, hateth his sonne, but whoso loued him, chasteneth him betymes.

The. xiiii. Chapter.

Se that thou medle not with a foole, in whom thou perceyuest to be no knowledge.

There is a way which some men thinke to be right, but the ende therof leadeth vnto death.

The poore is hated euen of his owne neighbours, but the rych hath many frendes.

The encrease and prosperitie of the commens is the kynges honour, but the decaye of the people, is the confusion of the prynce.

A mery hart is the lyfe of the body, but rancoure consumeth away the bones.

He that doth a poore man wrong blasphemeth his maker, but whoso that hath pitie of the poore doth honour vnto God.

The. xv. Chapter.

A Soft answere putteth downe displeasure, but froward wordes prouoke vn to anger. A mery hart maketh a cheerefull countenaunce, but an heuy harte compelleth a man to syghe.

Better is a lytle with the feare of the Lorde, then great treasure with sorowe.

Better is a messe of pottage with loue, then a fat Oxe with euyll wyll.

Who

Who so hateth rewardes shall lyue.

The.xvi.Chapter.

BEtter it is to haue a litle thyng wyth ryghteousnesse, then greate rentes wrongfullye gotten.

It is a great abhominacion when kynges are wycked, for a kynges seate shoulde be holden vp with righteousnes.

The kynges displeasure is a messenger of death, but the cherefull countenaunce of a kyng is lyfe, and his long fauoure is as the euenynge dewe.

He that is a blabe of his tongue, maketh diuision among prynces.

The.xvii.Chapter.

WHoso laugheth the poore to scorne, blasphemeth his maker, and he that is glad of a nother mans hurte, shal not be vnpunyshed.

One reproue onelye doeth more good to hym that hath vnderstandyng, then a.C. strypes to a foole.

Whosoeuer rewardeth euel for good, the plage shal not depart from hys house.

He is a frende that alwaye loueth, and in aduersitie a man shal knowe who is his brother.

Whoso promiseth by the hande, and is suerty for his neyghboure, he is a foole.

The.xviii.Chapter.

THe wordes of a slaunderer are verye woundes, and go thorowe vnto the innermost partes of the body.

The name of the lorde is a stronge castell, the ryghteous flyeth vnto it, and is in sauegarde.

He that geueth sentence in a matter before he heare it, is a foole, & worthy to be confounded.

Liberalitie

Liberalitie bringeth a man to honoure, and worshippe, and setteth hym amonge greate men.

Death and lyfe are in the instrumente of the tongue, and they that loue it, shal enioy the fruit therof.

Whoso fyndeth a good wyfe, fyndeth a good thynge. and receyue a wholsome benefite of the Lorde.

The .xix. Chapter

Ryches maketh many frendes, but the poor is forsaken of his neyghbour.

A wyse man can put of displeasure, and it is honour to let some tauntes passe.

A braulyng wyfe is lyke the tope of an house where thorow it is euer droppyng.

A discrete woman is the gyfte of god.

The .xx. Chapter.

Wyne maketh a manne to be scornefull, and strong drynke causeth a man to be vnquit whoso delyteth therin shall neuer be wyse

The kyng ought to be feared as the roaryng of a lyon, whoso prouoketh hym vnto anger, offendeth agaynste his owne soule.

A slouthful body wyl not go to plow for cold of the wynter, therfore shall he go a beggyng in sommer, & haue nothynge.

Many there be that wolde be called good doers, but where shall one fynde a true faythful manne?

Who can say, my heart is cleane, I am innocent from sinne?

Delite not in slepe, leaste thou come to pouertye.

Take his garment that is suerty for a straunger, and take a pledge of him for the vnknowen mannes sake.

To

To hym that custometh flatteryng lyppes, ioyne not thy selfe.

Whoso curseth his father and mother, his light shalbe put out in the middest of darkenesse.

The heritage that commeth to hastily at the fyrst, shal not be praysed at the ende.

It is a snare for a man to deuoure that whych is holy, & after the vowe to turne to thyne owne vse the thyng thou hast vowed.

Mercye and faythfulnes preserue the kynge, and with louing kyndnes his seate is holden.

The.xxi.Chapter.

The kynges hart is in the hande of the lord, lyke as are the ryuers of water: He maye turne it whithersoeuer he wyll.

To do righteousnes and iudgemente is more acceptable to the lord, then sacrifyce.

Whoso stoppeth his eares at the crying of the poore, he shall crye hymselfe and not be hearde.

He that hath pleasure in banquettes, shalbe a poore man.

Whoso deliteth in wyne & delicates, shal not be ryche.

It is better to dwell in the wyldernesse, then wyth a chydyng and angry woman.

Whoso kepeth his mouthe and his tongue, the same kepeth hys soule from troubles.

The horse is prepared agaynst the daye of battale, but the lorde geueth victory.

The.xxii.Chapter.

The ende of lowlynesse and the feare of god, is riches, honoure, prosperitie and healthe.

Teache a chylde in his youthe what way he shoulde go, for he shall not leaue it when he is olde.

Whoso doeth a poore man wronge to encrease hys owne ryches, and geuethe vnto the ryche to please hym, at the laste commeth to pouertye hym selfe.

The.xxiii.Chapter.

TAke not ouer great trauayle and labour to be riche, beware of suche purpose.

Why wylt thou sette thyne eye vpon the thinge, whyche sodaynely vanyssheth awaye: for ryches make them selues wynges, and take theyr flyght lyke an Egle into the ayre.

Kepe no companye wyth wyne bybbers and ryotous eaters of fleshe, for suche as be dyrounkardes and ryotus shall come to pouertye, and he that is geuen to muche slepe, shall go wyth a ragged coate.

Who hath woo? who hath sorowe, who hath strife who hath braulinge? and who hath woundes wythout acause? for who hath redde eyes? euen they that be euer at the wyne, and seeke excesse. Loke not thou vpon the wyne, howe redde it is, and what a colour it geueth the glasse, it goeth downe softlye, but at the last it byteth like a serpent, and stingeth as an adder.

My sonne thou eatest hony and the swete honye combe, because it is good and swete in thy mouth: euen so shall knowledge of wysedome be vnto thy soule, assone as thou hast gotten it.

A iuste man falleth seuen tymes and ryseth vp agayne: but the vngodly fall into wickednes.

Reioyse not thou at the fall of thyne enemye, and let not thine hearte be gladde when he stombleth, leste the Lorde (when he seeth it) be angry and turne his wrath from hym vnto the.

The.xxv.Chapter.

Put

Put not forth thy selfe in the presence of the kyng, and prese not into the places of great men: Better it is that it be sayde vnto the, come vp hether, then thou to be put lower in the presence of the prince whome thou seest wyth thyne eyes.

Withdrawe thy foote from thy neigbours house, lest he bewery of the, and so abhorre the.

Yf thyne enemy honger, fede hym, yf he thyrst gyue hym drynke, for so shalte thou heape coales of fyre vpon hys heade, and the lorde shal rewarde the.

Lyke as it is not good to eate to much hony, euen so he that wyll searche out hye thynges, it shalbe to heuy for hym.

The. xxvi. Chapter.

Geue not the foole an aunswere after hys foolishnes, leaste thou become lyke vnto hym, but make the foole an answere to his foolishnes, lest he be wyse in his owne conceyte.

The. xxvii. Chapter.

Let a nother man prayse thee, and not thyne owne mouth, yea, other mennes lyppes, and not thyne.

An open rebuke is better then a secrete loue.

Better is a frende at hande, then a brother farre of.

The. xxviii. Chapter

He that by vsury and vnlefull gaynes gathereth ryches, he shall laye them in store for a man that wyll pitie the poore.

He that turneth awaye his eare from hearing the lawe, his prayer shalbe abhominable.

He that hydeth his synnes, shall not prosper but whoso knowlegeth them and forsaketh them

shall haue mercy.

Lyke as a roarynge Lyon, and an hungeye beare, euen so is an vngodly prince ouer ỹ poze people.

Where the prince is without vnderstandinge there is great oppression and wronge. but yf he be suche a one as hateth couetousnesse, he shall longe raygne.

He that maketh to muche haste to be ryche, shall not be vngylty.

He that geueth vnto the pooze, shal not lacke but he that turneth away his eyes from such as be in necessitie, shal suffre great pouerty himself

The.xxix. Chapter.

WYth true iudgement the kynge setteth vp the land, but yf he be a mā that oppresseth the people with gatherynges, he turneth it vpside downe.

When the vngodly come vp, wyckednes encreaseth, but the ryghteous shall se theyr fall.

When the worde of god is not preached, the people perishe.

He that delycately bryngeth vp his seruaūt frō a chylde, shall make hym hys mayster at length.

The.xxx. Chapter.

ALL the wordes of god be pure and cleane. Put thou nothynge vnto hys wordes, least he reproue thee, and thou be founde a lyar,

Remoue fro me vanitie and lyes, geue me neyther pouertie, nor ryches, onelye graunte me a necessarye lyuinge, lest yf I be full, I denye the, and saye, who is the Lorde. And leaste I beynge constrayned thorowe pouertie fall vnto stelynge and take the name of my Lorde god in vayne.

There be three thynges that are neuer satisfyed

syed, yea foure thynges sayeth neuer whoo. The graue, a womans wombe closed, and the earth þ hath neuer water inough. As for fire it saith neuer whoo.

There be three thynges to hye forme, and as for the fourth that passeth my knowledge.

The waye of an Egle in the ayer, the waye of a serpent ouer a stone, the way of a shyppe in the sea, and the waye of a man wyth a yong woman.

Thorowe three thynges the earth is disquyeted, and the fourth maye it not beare. Thorowe a seruaunt that beareth rule. Thorowe a foole that hath to much bread. Thorow a wyfe worthy hatred when she is maryed. And thorowe an handemayden, that is heyre to her maystres.

The.xxxi. Chapter

O My beloued sonne, geue not ouer thy strength and wayes vnto women, whiche are the destruction euen of kynges. O Iamuel, it is not for kynges, it is not (I say) for kynges to drinke wyne, nor princes stronge drynke (for there is no secrete wher dronkennes raygneth,) lest they beyng dronkē forgette the lawe, and peruerte the iudgemente of all poore mennes chyldren. Geue stronge drinke vnto suche as are condempned to death, & wyne vnto those that mourne that they maye drynke it, and forget their misery and aduersitie as for fauoure, it is discretefull, and beautie is a vayne thynge,

¶ The boke of the preacher the fyrst Chapter.

ALl floudes runne into the sea, & yet is the sea it selfe not fylled: for loke vnto what place ẏ waters runne, thense then come the flowe agayne. All thynges are so harde to be knowen, that no man can expresse them.

There is no newe thynge vnder the sunne.

Where muche wysedome is, there is also great trauayle and disquietnes, and ẏ more knowlege a man bath, the more is his care.

The.ii.Chapter.

The wyse manne dyeth as well as the foole.

What gathereth a manne of all the laboure and trauayle of his mynde that he taketh vnder the sunne, but heuinesse and sorow, and disquietnesse all the dayes of hys lyfe?

The.iii.Chapter.

SO I perceyued that there is nothynge better for a manne, then to be merye, and to do well as longe as he lyueth.

The.iiii.Chapter.

I Judged those that are deade more happye then those that be a liue, yea him that is yet vnborne to be better at ease then they bothe, because he seeth not the miserable workes that are done vnder the sunne.

Wo is hym that is a lone, for yf he fal he hath not another to helpe hym vp.

The.v.Chapter.

IF ẏ make a vowe vnto god, be not slacke to performe it. As for folysbe vowes he hathe

no

no pleasure in them. Yf thou promyse any thing paye it, for better it is that thou make no vowe, then that thou shuldest promise and not paye.

He that loueth money wyl neuer be satysfied with money: And who so deliteth in ryches, shal haue no profite therof.

Like as he came naked out of his mothers wōbe so goeth he thether agayne, and carieth nothyng away with hym of all his laboure.

¶ The. vii. Chapter

A Good name is more worthe, then precyous oyntment.

It is better to go into an house of mournyng, then into an banckettyng house.

Better it is to consydre the ende of a thinge, then the begynnyng.

Use well the tyme of prosperyte, and remember the tyme of mysfortune.

Be thou neither to righteous, nor ouer wyse that thou perysh not, be neyther to vnrighteous also nor to fooliche least thou dye before thy time

There is not one iust vpon earthe that doeth good and synneth not.

The. viii. Chapter.

BEcause that euell workes are not hastelye punyshed, the hearte of manne gyueth hym selfe to wyckednesse.

The. ix. Chapter.

THey that be lyuynge, knowe that they shall dye, but they that be dead, know nothynge: neyther deserue they any more. For theyr memorial is forgotten, so that thei be neither loued, hated, nor enuyed: neyther haue they any more part in the worlde in all that is done vnder the sunne

Whatsoeuer thou take in hand to do, that do

with all thy power. For in ꝑ graue ꝑ thou goest vnto, there is neyther worcke, counsayle, knowledge, nor wysdome.

For a man knoweth not his tyme, but like as the fyshe are taken with the angle, and as the byrdes are caught with the snare, euē so are mē taken in the perillous tyme, when it commeth sodenly vpon them.

The .x. Chapter.

A Babler of his tongue is no better thē a serpent that stingeth without hyssyng.

Woo be vnto thee, o thou lande, whose king is but a child, and whose prynces are early at theyr bankettes. But well is thee o thou lande, whose kyng is come of nobles, and whose prynces eate in due season, For necessitie, and not for lust.

Wythe the king no euil in thy thoughte, and speake no hurte of the riche in thy prynce chaumbre, for a byrde of the ayre shal betray thy voyce, & with her fethers shal she bewraye thy wordes.

The .xi. Chapter.

When the tree falleth, whether it be toward the South or North in what place so euer it fall there it lyeth.

The boke of wysedome the fyrste Chapter.

Wysedome shal not enter into a frowarde soule, nor dwel in the body that is subdued vnto synne.

The mouthe that speaketh lyes, slayeth the soule.

The

The.ii.Chapter.

Thorowe enuy of the deuyll came death into the worlde.

The.iii.Chapter.

Glorious is the fruite of good labour, and ye roote of wisedome shall neuer fade away.

The.iiii.Chapter.

Age is an honourable thynge, neuertheles it standeth not onely in the length of tyme, nor in the multytude of yeares, but mans wysedome is the graye heare, and an vndefyled lyfe is the olde age. The.v.Chapter.

The righteous shall lyue for euermore, theyr reward also is wyth the lorde, and theyr remembraunce with the hyghest.

The.vi.Chapter.

Mercy is graunted vnto the simple, but they that be in auctorite shalbe sore punyshed.

The kepyng of the lawe is perfection, and an vncorrupt life, maketh a mā familiar with god.

The multytude of the wyse, is the welfare of the worlde, and a wyse king is the vpholdyng of the people. The.vii.Chapter.

Wysedome is the breth of the power of god, and apure cleane expressynge of the cleare, nesse of almyghtye god.

God loueth no man, but hym in whome wysdome dwelleth. The.ix.Chapter.

A Mortall and corruptible bodye is heauy to the soule, and the earthlye mansion keperth downe that vnderstandynge that museth vpon many thynges. The.xi.Chapter.

Like wherwithall a manne synneth, by the same also shall he be punyshed.

Thou hast ordered al thinges in measure numbre

bye and weyghte.

The.xii. Chapter.

WHere as thou doest but chastē vs, thou punychest our enemies dyuers wayes, to the intent that when we punyche we shuld remēber thy goodnes, & when we our selues are punished to put our trust in thy mercye.

The.xiii. Chapter.

BY the greatnesse and bewte of the creature, the maker therof maye plainely be knowen.

The.xiiii. Chapter.

CUrsed is the ydell that is made wyth handes yea both it, and he that made it.

The.xvi. Chapter.

IT was nether herbe not plaster that restored them to health, but thy worde o Lorde, whych healest all thynges. It is thou o Lorde, that hast power of lyfe and deth, thou leadest vnto dethes doze, and bryngest vp agayne.

The.xvii. Chapter.

IT is an heauy thynge, when a mannes owne conscience beareth recorde of hys wyckednes, and condemneth him. And whych a vexed and a wounded conscience, taketh euer cruell thynges in hande.

¶ The boke of Jesus the sonne of Syracke the fyrst Chap.

THe feare of the Lorde is the rote of wisdome, & his braunches are longe lyfe.

The.ii. Chapter.

LIke as Golde and Syluer are tryed in the fire, euen so are acceptable mē in the furnace of aduersity.

Better

Better it is for vs to fall into the handes of the lorde, thē into the handes of men: for his mercye is as great as hymselfe.

The.iii.Chapter.

HOnoure thy father indede, in worde, and in all patience, that thou mayest haue goddes blessyng and hys blessyng shal abyde wyth the at the last.

The greater thou art, the more humble thy selfe in all thynges: and thou shalt fynd fauoure in the syghte of god.

Seeke not oute the thynges that are aboue thy capacity, and searche not the ground of such thynges as are to mightie for the, but loke what god hath commaunded the, thynke vpon that all way, and be not curious in many of his workes For it is not nedefull for thee to see wyth thyne eyes the thynges that are secrete. Make not þ to muche searche in superfluous thynges, and be not curious in many of his woorkes, for manye thynge are shewed vnto thee alreadye, whych be aboue the capacitie of men. The medlyng wyth such hath begyled many a mā, and tangled their wittes in vanitie. Nowe, he that loueth perell shal perysche therein.

God hath respecte vnto hym that is thankful he thynketh vpon hym, agaynst the tyme to come so that when he falleth, he shall fynde a stronge holde. The.iiii.Chapter.

CAst not thyne eyes aside from the poore for any euell wyll, that thou geue hym none occasion to speake euel by the. For yf he complaine of the, in the bytterneſſe of his soule, hys prayer shalbe heard, euen he that made hym shall heare hym.

My sonne, make much of tyme, eschewe the thyng that is euell, and for thy lyfe shame not to saye the truth. For there is a shame that bryngeth synne, and there is a shame that bryngethe worshippe and fauoure.

Be not hastye in thy tounge, neyther slacke and negligent in thy workes.

Let not thyne hande be stretched out to receyue, and shut whan thou shuldest geue.

The. v. Chapter.

BEcause thy sonne is geuen the, be not therfore wythout feare neyther heape one synne vpon another: And saye not tushe, the mercye of the lorde is great, he shall forgeue me my synnes, be they neuer so many. For like as he is mercifull so goeth wrath frō him also, and his indignaciō commeth downe vpon synners.

Make no tarying to turne vnto the Lorde, and put not of from day to daye, for sodenly shal his wrathe come, and in the tyme of vengeaunce he shall destroye thee.

Be swyfte to heare, but slowe and pacient in geuyng answere.

The. vi. Chapter.

HOlde frendshyppe wyth many, neuertheles haue but onne counceller of a thousand.

Yf thou getteste a frende proue him fyrst, and be not hasty to geue hym credence. For some man is a frende but for a tyme, and wyll not abyde in the day of trouble. And there is some frende that turneth to enemite, and taketh part against the, and yf he knowe any hurte by thee, he telleth it out. Agayne some frende is but a companyon at the table, and in the daye of nede he continueth not. But a sure frende wyll be vnto thee, euen

as

as thy owne selfe, and deale faythfully with thy householde folke, . Yf thou suffre trouble and aduersitie he is with the, and hydeth not hymselfe from the. A faythfull frende is a stronge defence, who so fyndeth suche a one, findeth a treasure. A faithfull frende hath no peare, the weyghte of gold and siluer is not to be compared to the goodnes of hys fayth. A faythfull frende is a medicine of life, and they that feare the Lord shal fynde him.

The.vii.Chapter.

BYnd not.ii.synnes togither, for in one sinne shalt thou not be vnpunyshed.

Vse not to make any maner of lye, for the customes therof are not good.

Geue not ouer thy frende for any good, nor thy faythfull brother for the best golde.

Loue a discrete seruaunt as thine owne sole, defraud him not of his libertie, nether leaue hym a poore man.

Yf thou haue doughters, kepe their bodies, and shewe not thy face cherfull toward them. Mary thy daughter, & so shalt thou performe a weyghty matter, but giue her to a manne of vnderstandynge.

Feare the Lorde with all thy Soule, and honoure his prestes, giue them their porcion of the firste fruites, and encrease of the earth, like as it is commaunded the.&c.

Be liberall vnto al men liuing. yet let not, but do good, euen vnto them that are dead.

The.viii.Chapter.

GOld and siluer hath vndone many a man, euen the hertes of kynges hath it made to fal

Lende not vnto him that is mightier then thy selfe,

selfe, yf thou lendest hym, counte it but lost.
Be not suerty aboue thy power, if thou be, then thinke surely to pay it. The.iv. Chapter.
TUrne away thy face frō a beutiful woma, and loke not vpō the fatrenes of her. Many a manne hathe perysched thorowe the beautye women. For thorowe it the desyre is kyndled as it were a fyre.
Forsake not an olde frende, for the newe shal not be lyke hym. A newe frende is newe wyne, let hym be olde, and thou shalte dryncke hym wyth pleasure.
Let all thy talkyng be in the commaundementes of the hyest.

The.v. Chapter.

AS the iudge of the people is hym selfe, euen also are his officers: and loke what manner of manne the ruler of the citie is, such are they that dwell wythin also.
Remembre no wrong of thy neyghboure?
Why art thou proude, o thou earth and ashes?
There is nothing worse then a couetous man there is not a more wicked thing thē to loue money, and whye? such one hath his soule to sell, yet is he but fylthy doung while he lyueth.
The begynnyng of mans pryde, is to fal away from God: and whye? his herte is gone from his maker: for pryde is the ouergynall of al synne.

The.vi. Chapter.

GEue no sentence, before thou hast heard the cause, but firste let them tell out theyr tales.
When thou art in welfare, forget not aduersitie, and when it goeth not well with the, haue a good hope that it shal be better.

The.vii. Chapter.

IN prosperitie a frende shall not be knowen, and in aduersitie an enemye shall not be hyd, forwhen a man is in wealthe, it greeueth his enemie, but in heuines & trouble, a man shall knowe his frende. The.xiii.Chapter.

HE taketh a burde vpō him, that accōpanieth amore honourable mā thā him selfe, therfore kepe no familiaritie with one that is rycher then thy selfe.

If thou be called of a myghty man, absent thy selfe, so shal he cal the to him the more oft. Please not thou vnto hym, that thou be not shutte out, but go not thou to farre of, least he forgette the: withdrawe not thy selfe from hys speach, but beleue not his many wordes, for wyth much cōmunication shall he tempte the, & with pruy mocke shal he question with the of thy secretes.

If a ryche man fall, his frendes set hym vp a gayn: but whē the pore falleth, his acquaintaūce forsake him. If a ryche man fall into an erroure, he hath many helpers, he speaketh proude wordes, and yet men iustify him. But if a poore man go wronge: he is punyshed: yea though he speake wisely, yet cā it haue no place. When the rich mā speaketh, euery man holdeth theyr tonges, & loke what he sayth, they prayse it vnto ꝑ cloudes, but yf the pore man speake: they saye, what fellow is this? and if he do amysse, they shal destroy hym.

The.xiiii.Chapter.

ALl fleche shall fade awaye lyke grasse, & lyke a florishing leafe in a grene tre, some grow, some are caste downe, euen so is the generation of all fleche and bloude, one commeth to an ende, an other is borne.

The.xv.Chapter.

GOd

GOd made man from the beginning, and left hym in the hande of his counsell.

God hath set water and fire before the, reache out thine hande vnto which thou wylte. Before man is lyfe and death, good and euel, loke what him liketh, shalbe geuen hym.

The. xvi. Chapter.

BEtter it is for a mā to dye without chyldren then to leaue behynde him suche children as are vngodlye.

God iudgeth a man accordynge to his workes

The. xviii. Chapter.

LEarne before thou speke, and go to physike or euer thou be sicke, examine and iudge thy selfe before the iudgemente come, and so shalte thou fynde grace in the sight of god.

Before thou prayest, prepare thy soule, and be not as one that tempteth god.

Folow not thy lustes, but turne the from thine owne wil: for if thou geuest thy soule her desyres, it shal make thine enemies to laughe ỹ to scorne.

The. xix. Chapter.

HE that maketh not muche of small thynges, shall fall by lytle and lytle.

Wyne and women make wise men rennagates and put men of vnderstanding to reproffe.

He that is hastye to geue credence, is lyghte mynded and doeth agaynst hym selfe.

A man may be knowen by hys face, and one that hath vnderstandyng, maye be perceyued by the loke of hys countenaunce.

A mans garment, laughter, and goyng declareth what he is. The. xx. Chapter.

A Wyse man wyll holde his tongue, tyll he se opportunytye, but a wanton and vndyscreete body

bodye shall regarde no tyme.

A thefe is better, then a man that is accustomed to lye.

He that pleaseth great men, shall escape much euyll.

Rewardes and gyftes blynde the eyes of the wyse, and make hym dumme, that he cannot tell men theyr faultes.

Wysedome that is hide, and treasure that is hoorded vp, what profite is in them both?

¶ The.xxi. Chapter.

THe talkyng of a foole is lyke an heauy burthen by the waye, but to heare a wyse man speake, it is a pleasure.

A foole lyfteth vp his voyce with laughter, but a wyse man shall scarse laughe secretly.

The hearte of fooles is in theyr mouthe, but the mouthe of the wyse is in theyr herte.

¶ The.xxii. Chapter.

MAke but a lytle weppynge because of ỹ dead, for he is come to rest.

Who shall set a watche before my mouth, and a sure seale vpō my lyppes, that I fall not with them, and that my tongue destroye me not.

¶ The.xxiii. Chapter.

LEt not thy mouth be accustomed vñ to swearyng, for in it there are many fallen.

A man that vseth muche swearyng, shal be filled with wickednes, and the plage shall neuer go from his house. ¶ The.xxv. Chapter.

THre thynges there are, that my spirite fauoreth, whiche be also alowed before God and men. The vnitie of brethren, the loue of neyghebours, a manne & wife that agree wel together.

Thre thynges there be whiche my soule hateth, and I vtterly abhorre the lyfe of them.

A poore man that is proude. A ryche man that is a lyer, and an olde bodye that doteth, and is vnchaste.

All wickednesse is nothyng to the wyckednesse of a woman.

There is no wrathe aboue the wrathe of a woman.

Of the woman came the begynning of sinne, and thorowe her we all are deade.

¶ The.xxvi. Chapter.

There be thre thinges that my herte feareth, and my face is a frayde of the fourth: treason in a citie, a sedicious people, & noysome tongues, all these are heuyer then death. But when one is gelous ouer his wyfe, it bryngeth payne and sorowe vnto the harte.

The whoredome of a woman maye be knowen the pryde of her eyes, and eye liddes.

There be two thynges that greue my herte, and the thyrde is a displeasure come vpon me. When an experte man of warre suffereth scarcenesse and pouertye. When menne of vnderstandynge and wysedome are not sette by, and when one departeth from ryghteousenesse vnto synne.

There be two manner of thynges, which me thinke to be harde and parlous. A marchaunte can not lyghtly kepe hym from wronge, neyther a tauerner hymselfe from sinne.

¶ The.xxvii. Chapter.

Lyke as a naple in ȳ wall sticketh faste betwyxte two stones, euē so doth sinne sticke betwixte the byer and the seller.

The tre of the field is knowen by his fruite, so is the thoughte of mans herte knowen by his wordes.

The

¶ The.xxviii.Chapter.

The more wood there is, the more vehemente is this fyre, and the mightier that men be, the greater is the wrathe, and the lōger that the stryfe endureth, the more it bureneth.

Thou hedgest thy goodes with thornes, why doest thou not rather make doores and barres for thy mouthe? Thou weyest thy golde and syluer why doest thou not weye thy wordes vpon the balaunce?

¶ The.xxix. Chapter.

Helpe the poore for the cōmaundemētes sake, and let him not go empty from thee, because of his necessitie.

Laye vp thy almesse in the hande of the poore, and it shall kepe the from all euell.

Suretyshyppe hathe destroyed many a riche man.

Better it is to haue a poore lyuyng in a mans owne house, thē delicate fare amōg the straūge.

¶ The.xxx.Chapter.

There is no rychesse aboue a sound body, & no ioye aboue ꝑ ioye of the hearte. Heauinesse hathe slayne many a mā, and bryngethe no profite, zele, and anger shorten the dayes of the lyfe, carefulnesse and sorowe, bryngе age before the tyme. Unto a mery herte euery thyng hath a good taste that he eateth.

¶ The.xxxi.Chapter.

Trauayle and carefulnes for richesse taketh awaye the slepe, and maketh the fleshe to consume.

He that loueth richesse, shall not be iustified.

Yf thou syt at a great mans table, open not thy mouthe wyde vpon it, and make not manye wordes.

Yf thou fealeſt that thou haſt eaten to much ayſe, go thy waye, caſte it out of thy ſtomacke & take thy reſt, and it ſhall eaſe thee, ſo that thou ſhalte bzyng no ſickeneſſe vnto thy body.

Wyne ſoberly dzonken quinckeneth the lyfe of man. Yf thou dzynkeſt it meaſurably, thou ſhalte be temperate. What lyfe is it, that maye cõtinue without wyne? Wyne was made from the begin nyng to make mẽ glad, and not foz dzonkennes. Wyne meaſurably dzonkẽ is a reioyſyng of the ſoule and body. A meaſurable dzinkyng is helthe to ſoule and bodye. But yf it be dzonkẽ with ex ceſſe it maketh bytterneſſe and ſozowe vnto the mynde. Dzonkennes fylleth the mynde of the fo lyſche with ſhame & ruine, miniſheth the ſtrẽgth and maketh woundes.

¶ The. xxxii. Chapter.

IF thou be made a ruler, pzyde not thy ſelfe therin, but be thou as one of the people.

Lyke as the Carbuncle ſtone ſhyneth that is ſet in golde, ſo dothe a ſonge garniſhe the wyne feaſte: and as ỳ ſmaragde that is ſet in golde, ſo is the ſweteneſſe of muſyke by ỳ myzth of wyne.

¶ The. xxxiii. Chapter.

BE ſure of the matter, then talke therof. Be firſt well inſtruct, then mayeſt thou geue aunſwere.

Why doth one daye excell another ſeyng all the dayes of the yeare come of the ſunne? the wyſedome of God hath ſo parted them a ſondze, and ſo hathe he ozdeyned ỳ tymes and ſolempne feaſtes. Some of thẽ hath he choſen and halow ed befoze other dayes. And al mẽ are made of the grounde, and out of the earth of Adam. In the multitude of ſcience hath the lozd ſondzed them, and made theyz wayes of diuerſe faſhiõs: Some of

of them hath he blessed, made muche of them, hallowed them, and claymed them to hymselfe. But some of them hath he cursed, brought them lowe and put them out of theyr estate.

Geue not thy sonne and wyfe, thy brother ne frende, powre ouer the whyle thou lyuest and geue not awaye thy substaūce and good to another, lest it repēt the, and thou be fayne to begge therfore thy selfe. As long as thou lyuest, ne hast brethe, let no man chaunge thee. For better it is that thy chyldren do praye the, then that thou shouldest be fayne to loke in theyr handes.

The fodder, the whyppe, and the burthen belōgeth vnto the Asse: Meate, correction ne worke vnto thy seruaunt.

If thou haue a faythfull seruaunt, let hym be vnto the, as thyne owne soule, intreate hym as a brother, for in blonde haste thou gotten hym. Yf thou haue a seruaunt, holde hym as thy selfe, for thou hast nede of hym as of thy lyfe.

¶ The.xxxiiii. Chapter.

Whoso regardeth dreames, is lyke hym that wyll take holde of a shadowe, and folowe after the wynde.

Southsaying, witchecrafte, sorcery, and dreamyng is but vanitie. For dreames haue deceyued manye a man and fayled them that put their trust in them.

Whoso bringeth an offring out of the goodes of the poore, dothe euen as one that kylleth the sonne, before the fathers eyes.

The breade of the nedeful is the lyfe of the poore, he that defraudeth hym thereof, is a man of blonde.

Whoso robbeth his neighboure of his lyuyng doeth as greate synne, as though he slewe him to death.

He that defraudeth the labourer of his heyre
is a bloud shedder.

He that washed hym selfe because of a dead bo-
dye, & toucheth the dead agayne, what doeth his
washing? So it is with a man that fasteth for
his synnes, & doeth them agayne: who will hear
his prayer? or what doeth his fasting helpe him.

¶ The. xxxv. Chapter.

THe offerynge of the righteous maketh
the aulter fat and a swete smell is it
before the hyghest.

Halowe thy tithes vnto god with gladnesse.
Geue vnto god accordyng as he hathe enriched
and prospered the, & looke what thy hande is able,
geue with a chearfull eye: for the Lord recompē-
seth, & geueth thee seuen tymes as muche agayne.

¶ The. xxxvi. Chapter.

A Fayre wyfe reioyseth her husbande, & a man
loueth nothyng better. Yf she be louing and
vertuous withall, then is not her husbande lyke
other mē. He that hath gottē a vertuous womā,
hath a goodlye possessiō, she is vnto him a helpe,
and pyller where vpon he resteth.

¶ The. xxxvii. Chapter.

HOld thy counsayle fast in thy hert, for there
is no man more faythfull to kepe it, thē thou
thy selfe.

Before al thy workes aske counsayle first, and
or euer thou doest any thyng, be well aduysed.

Be not gredy in euery eatyng, and be not to
hasty vpon all meates: for exresse of meates brin-
geth syckenes, and glotony commeth at the laste
to an vnmeasurable heate. Therowe surfet haue
manye one perished, but he that dyeteth hymself
temperately, prolongeth his lyfe.

¶ The. xxxviii. Chapter.

The

HOnour the Phisicion, honour hym because of necessitie. God hath created hym, for of the hyest commeth medicine, and he shall receyue gyftes of the kynge.

The wisedome of the phisicion bringeth hym to great worshyp, & in the sight of the great men of this worlde, he shalbe honorably taken.

My sonne, bringe fourth thy teares ouer the dead, and begynne to mourne, as yf thou haddest suffred great harme thy selfe: and then couer his body after a conuenient maner, & despise not his buriall. Enforce thy selfe to wepe, & prouoke thy selfe to mourne, and make lamentacion expediently, & that a daye or two, leaste thou be euell spoken of, and thē confort thy selfe because of thy heauinesse. For of heuines cōmeth death.

¶ The.xl. Chapter.

LO labour and to be content with that a mā hath is a swete pleasant lyfe, and that is to fynde a treasure aboue all treasures.

¶ The.xli. Chapter.

O Death how bytter is the remembraunce of thee, to a man that seketh rest and cōfort in his substaunce and riches, vnto the man that hath nothyng to vexe hym, and that hathe prosperitie in all thynges, yea vnto hym that yet is able to receyue meate.

O Death how acceptable and good is thy iudgement vnto the nedeful, & vnto hym whose strength fayleth, and that is nowe in the laste age, and that all thynges is full of care & fearefulnesse, vnto hym also that is in despayre, and hath no hope, nor patience?

Labour to get the a good name, for that shal continue surerby thee, then a thousande greate treasures of golde.

Be ashamed to looke vpon another mannes wyfe, and to make any tryflyng wordes with her mayden, or to stande by her bedsyde.

¶ The.xlii. Chapter.

Lyke as the worme and mothe, cometh oute of the clothyng, so doth wyckednesse come of women.

¶ The.xlvii. Chapter.

Lyke as the fat is taken awaye from the offeryng, so was Dauid chosen out of ỹ children of Israell.

¶ The.xlix Chapter.

All kynges, excepte Dauid, Hezechias, and Josiah, committed wickednesse.

But vpon the earthe is there noman created lyke Enoch, for he was taken vp from ỹ earthe.

¶ The.li. Chapter.

Worke the Lordes worke by tymes, and he shall geue you youre rewarde i due season.

¶ The Prophecie of Esaye The first Chapter.

The Oxe hathe knowen his owner, and the Asse his maysters cryb, but Israell hathe receyued no knowledge, my people hathe no vnderstandynge.

Offer me no mo oblations, for it is but loste labour. Incesse is an abhominable thynge vntome, your fastynges are also in vaine. I may not awaye with youre newe holye dayes and fastyngs, I hate theym euen frome my very herte, they make me wery, I cannot abyde them, when

when ye holde out youre handes, I wyll turne myne eyes frō you. And thoughe ye make many prayers, yet wyll I heare nothyng at all, seynge your handes are ful of bloude.

Washe you, make you cleane, put awaye your euell thoughtes out of my sight, cease frō doynge of euell, lerne to do right, applye youre selues to equitie deliuer the oppressed, helpe the fatherles to his right, let the wydowes complainte come before you. &c.

Yf ye be louyng and obedient, ye shal enioye the best thynge that groweth in the lande. But yf ye be obstinate & rebellious, ye shalbe deuoured with the swearde, for the lord hath promised with his owne mouth.

¶ The. ii. Chapter.

THe glorye of ꝑ lordes maiestie, casteth downe the highe lokes of the presumptious personnes, and bryngeth lowe the pride of man.

¶ The. iii. Chapter.

BYd the righteous do well, for they shall enioye the fruites of theyr studies. But woo be to the vngodlye, and vnrighteous, for they shalbe rewarded after theyr workes.

Seynge the daughters of Sion are become so proude, and come in with stretched oute neckes, and with vayne wantonne eyes, seyng they come in tryppynge so nicelye with theyre feete. Therfore shall the Lordes shaue theyr heades, & shall discouer theyr shame, in that daye shall the Lorde take awaye the gorgiousnesse of theyr apparell & spāges cheynes, Partelets, & colers, bracelettes, & hooues, the goodlye flouted, wyde and broydered rayemēte, brooches and hadebandes, tinges & garlandes, holy daye clothes and vales,

kerchefes

kercheles and pynnes, glasses and cypresses, bo-
nets and taches. And in stede of good smel, ther
shalbe stynke among them, and for theyr gyrdels
there shalbe lose bandes, and for well sette heare
there shalbe baldnes, in steade of a stommacher, a
sacke clothe, and for theyr bewtye, wythered nesse
and Sunne burnyng. Your husbandes and
myghtye men, shall perishe wyth the swearde in
battayle.

The. v. Chapter.

JUdge I praye you betwyxte me and my vyne
yarde. What more coulde haue bene doen for
it, that I haue no done? Wherfore then hath it
geuē thornes, where I loked to haue had grapes
of it?

Wo vnto them that ioyne one house to an-
ther, and bryng one, land so nygh vnto another,
that the poore can get no more ground, and that
ye may dwell vpon the earth alone.

Wo be vnto them that ryse vp earlye to fo-
lowe dronkennes, and to them that contynue so
vntyll nyghte, and tyll they be sette on fyre wyth
wyne.

Wo be vnto them, that drawe wyckednesse
vnto them wyth cordes of vanitie, and synne, as
it were with a carte rope.

Woo be vnto them that call euell good, and
good euyl, which made darkenes light, and light
darknes, that make sorowe swete, & swete sowre.

Woo be vnto them that are wyse in theyr
owne syghte, and thynke themselues to haue vn-
derstandyng.

Wo be vnto them that are stronge to suppe
out wyne, and experte men to sette vp dronken-
nesse.

The. vi. Chapter.

GO and tell thys people, ye shall heare in dede but ye shall not vnderstande, ye shall playnely se, and not perceyue. Harden the hartes of this people, stoppe theyr eares and shut theyr eyes, that they se not with theyr eyes, heare not wyth theyr eares, and vnderstande not wyth theyre heartes, and conuerte, and be healed.

The. vii. Chapter.

BEholde a vyrgyn shal conceyue and beare a sonne, and (thou his mother) shalte call hys name Emanuel: butter and honye shall he eate, that he maye knowe to refuse the euell, and chose the good.

The. viii. Chapter.

SAnctifie the Lorde of hostes, lette hym be your feare and drede. For he shalbe the holy place ye fly to, and stone to stomble at, & roche to fall vpon, a snare and net to bothe the houses of Israel, and the inhabitours of Jerusalem. And many shal stomble, fall, and be broken vpon hym, yea, they shalbe snared and taken.

The. ix. Chapter.

THe people that walke in darknes haue sene a great lyght. As for them that dwel in the land of the shadow of deth, vpon them hath the lyght shyned.

Vnto vs a chyld is borne, and vnto vs a sõne is geuen, vpon his shulder doeth the kyngdome ly, and he is called with his owne name wonderfull, the geuer of counsayle, the mighty God, the euerlastynge father, the prynce of peace, he shall make no ende to encrease the kyngedome and peace, and shal syt vpon the seate of Dauyd and in his kongedome, to set vp the same, and to stablyshe it wyth equytye and ryghteousnesse from hencefoorth for euermore.

The

¶ The.x. Chapter.

WO be vnto them that make vnrighteouſt lawes, and deuiſe thynges whiche be to harde for to kepe: Where thorowe the poore are oppreſſed on euery ſyde, and the innocētes of my people robbed of iudgemente: that wyddowes maye be theyr praye, and that they maye robbe the fatherleſſe. What wyll ye dooe in tyme of the viſitacion. ꝛc.

Shall the axe boaſte it ſelfe agaynſte hym that heweth therewyth? or doeth the ſawe make anye braggyng agaynſte hym that ruleth it? that were euen lyke, as yf the rod dyd exalte it ſelfe agaynſt hym that beareth it, or as thoughe the ſtaffe ſhould magnifie it ſelfe, as wo ſaye it were no wood.

¶ The.xi. Chapter.

ANd there ſhall come a rodde forthe of the kynred of Iſay, and a bloſſome ſhall florriſhe oute of his roote. The ſpirite of the Lord ſhall lyghte vpō hym, the ſpirite of wyſedome and vnderſtandynge, the ſpirite of counſayle and ſtrēgthe, the ſpirite of knowlege, and of feare of the Lord, and ſhall make hym feruente in the feare of God. For he ſhall not geue ſentēce after the thynge that ſhalbe brought before his eyes, neyther reproue a matter at the firſte hearynge but with righteouſneſſe ſhall he iudge the poore, and with holyneſſe ſhal he reforme the ſimple of the worlde. He ſhall ſmyte the worlde with the rodde of his mouthe, & with the breath of his mouthe he ſhall ſlaye the vngodly. Righteouſneſſe ſhalbe the gyrdle of his loynes, truthe & faythfulneſſe the gyrdyng of his reynes.

¶ The.xiii. Chapter.

BEholde the daye of the lorde shall come terriblye, and full of indignacion furoure, and wrathe to make the land waste, and to roote oute the synners thereof. For the starres and Planettes of heauen shall not geue theyr lighte, the Sunne shalbe darkened in the rysynge, and the Moone shall not shyne with his lyght. And I wyll punishe the wickednesse of the worlde, and the synnes of the vngodlye sayeth the lorde.

¶ The.xiiii.Chapter.

HOwe arte thou fallen from heaue (O Lucifer) thou fayre mourning chylde (howe haste thou gotten a fall euen to the grounde, and arte become weaker thē the people? for thou saydeste in thy hearte, I wyl clymme vp into heauen, and exalte my throne aboue, beside ꝑ starres of god. I wyll sitte also vpō the holye Mounte toward the Northe, I will clyme vp aboue the cloudes, and wyll be lyke the hyghest of all, yet thou shalt be broughte downe to the depe of hell.

¶ The.xxii.Chapter.

LEt vs eate and drinke, for to morowe we shall dye.

And the keye of the house of Dauid wyll I laye vpon his shoulder, so that he shall open and no man shall shutte, he shall shutte, and no mān shall open.

¶ The.xxv.Chapter.

LOo, this is our God, we haue wayted for hym, and he shall saue vs.

The.xxvi.Chapter.

THy deade men shall lyue, euen with my body shall they rise agayne.

¶ The.xxvii.Chapter.

IT is a people of no vnderstandynge, ꝑ therfore he that made thē shal not fauour them, ꝑ

he

he that treated them shall geue them no grace.

The.xxviii.Chapter.

THerfore sayeth the Lorde God, beholde, I laye in Syon for a foundacion a stone, euen a tried stone a precyous corner stone, a sure foundacion.

The.xxix.Chapter.

HOr so muche as this people when they be in trouble, do honoure me wyth their mouth & and with theyr lyppes, but theyr hearte is farre frome, and the feare whyche they haue vnto me procedeth of a cõmaundement whyche is taught of men, therfore.&c.

WOo vnto them, that kepeth secrete theyr thoughtes, to hyde theyr counsell from the Lorde and do theyr workes in darkenesse sayinge, who seeth vs? and who knoweth vs?

The.xxx.Chapter.

THis is an obstinate people, and dissemblinge chyldren, children that refuse to heare the lawe of the Lord. For they say vnto the seers, se not, & to them that be cleare of iudgement, loke not out ryght thynges for vs but speake fayre wordes vnto vs, looke out errours, gette you oute of thys waye, departe out of this pathe, and turne the holye one of Israell from vs.

The fyre of payne is ordeyned frome the begynnynge, yea, euen for kynges it is prepared. This hath the Lorde sette in the depe, and made it wyde, the burning where of is fyre and muche woode, the breathe of the Lorde, which is a riuer of brymstone doth kyndle it.

The.xxxii.Chapter.

A kynge shall gouerne after the rule of ryghteousenes, and the prynces shal rule accordyng

to

to the balaunce of equitie.

The rewarde of rightcousnesse shalbe peace, and her fruite reste and quietnes for euer.

The.xxxii.Chapter.

HE that leadeth a godly lyfe saye I, and speaketh the truthe: he that abhorreth gaynes wonne by violence & discepte, he that kepeth hys hande that it touche no rewarde, whyche stoppethe hys eares that he heare no counsaile against the innocent bloude, whyche holdeth downe hys eyes that he se none euell, he it is that shall dwel on hye, whose sauegarde shall be in a bulwarke of rockes, to him shall be geuen meate, and hys waters shall not faile.

The.xxxv.Chapter.

GOd commeth his owne selfe, and wyll deliuer you, then shall the eyes of the blynde be lightened, and the eares of the deaffe opened, the shall the lame manne leape as an harte, and the dume mans tonge shal geue thankes.

The.xxxvii.Chapter.

THe aungell of the Lorde went forth, & slewe of the Assirians hoste.an.C.lxxx.and.v.M

The.xxviii.Chapter.

HEzechias turned his face towarde the wall. prayed vnto the Lorde, and saide. Remembre O Lord, that I haue walked before the in truth, and a stedfast hert, and haue done the thing that is pleasaunt to the.

The.xl.Chapter.

A Voyce cried in the wylderneste, prepare the waye of the Lorde, in the wildernes, make straight the pathe for our god in the deserte. Let all valleis be exalted, and euery mountayne & hil be laied lowe. What so is croked, let it be made straight, and let the rough be made playn fields,

for

for the glorye of the Lord shall appeare, and all
flesche shall at once se it, for why? the mouth of the
Lorde hath spoken it.

Nowe crye, & the Prophete answered, what
shall I crye? that all flesche is grasse, & that all the
goodlynes therof is as the flower of ỹ feilde. the
grasse is withered, the flower falleth away, euen
so is the people as grasse, when the breath of the
Lord bloweth vppon theym. Neuertheles whe-
ther the grasse wither, or that the flower fade a-
waye, yet the word of God endureth for euer.

Who hath reformed the minde of the Lord?
or to whom hath he shewed his cõsell? or who
is of his counsell to teach him? or who hath geue
him vnderstãding, and hath taught him the path
of iudgemente? whoe taughte him cunninge, and
opened vnto him the waye of vnderstandinge.

¶ The .xlii. Chapter.

Who suffered Jacob to be trodē vnder fote,
and Israell to be spoyled? did not ỹ lord?
because we haue sinned against him, and
haue had no delite to walke in his wayes,
neither bene obediente vnto his lawe.

¶ The .xlv. Chapter.

Turne you to me, al ye endes of ỹ earth
that ye maye be saued: for I am God,
and there is els none. I swere by my
selfe, out of my mouth cõmeth the worde of righ-
tuousnes, & that no mã may turne: but all knees
shall bowe vnto me, and all tonges shal swere by
my name, sayinge: verily in the Lord is my righ-
tuousnes & strength. To him shall men come, but
all they that thyncke scorne of him, shal be con-
founded. And the whole sede of Israell shall be
iustified, and make theyr bost in the Lorde.

¶ The .xlix. Chapter.

And

AND thus saieth the Lorde. In the tyme accepted haue I hearde the, and in the day of saluacion haue I helped the.

God hath conforted his people and will haue mercy vpō his that be in trouble. But Sion said God hath forsaken, and my Lorde hath forgotte me. Will a wyfe forget the chyld of hir wombe, & not pitie the sonne whome she hath borne. And thoughe she do forget, yet will I not forget the.

Who so putteth his trust in me, shal not be cōfounded.

The.l. Chapter.

THe lord god hath opened mine eare therfore can I say nay, nor withdrawe my selfe, but I offer my backe vnto ꝑ smiters, and my chekes to the nippers. I turne not my face from shame and spitting, and the lord god shal helpe me, therfore shal I not be confounded, I haue hardened my face lyke a flynt stone. For I am sure that I shall not come to confusion.

The.lii. Chapter.

HOwe bewtifull are the feete of the ambassadoure that bryngeth the message from the mountaine, and proclaimeth peace, that bringeth good tydynges, and preacheth helthe, and sayth vnto Sion: thy god is the kynge.

The.liii. Chapter.

HE onely hath taken on hym our infirmities, and borne our paines. He was woudded for oure offences, and smytten for oure wyckednes. The chastement of our peace was layd vpō hym and with his stripes we are healed. The lord hath heaped together vpon him the iniquite of vs all. He suffred violence and was euel intreated, and dyd not yet open his mouth. He shalbe led as a sheepe to be slaine, yet shal he be as stil as a lambe

before the hearer and not open his mouthe. He dyd neuer violēce nor vnryght, neither hath ther bene any discreatefulnes in his mouth. And he is rekened among the trangressours, whych neuertheless hath taken awaye the synnes of the multude, and made intercession for the mysdoers.

The.lv.Chapter.

SEke the Lorde whyle he may be founde, and call vpon him while he is nie.

Let the vngodly man forsake his owne way and the vnrightuouse his owne Imaginations, and turne agayne vnto the Lorde, so shall he be mercyful vnto him and to our god, for he is very ready to forgiue.

The worde that commeth oute of my mouthe shall not turne againe voyde vnto me, but shall accomplishe my wyl and prosspere in the thynge whereto I send it.

The.lvi.Chapter.

BLessed is he that taketh hede, that he vnhallow not the Saboth, that is, he that kepeth hym selfe he do none euill.

¶ My house shall be called an house for all people. The.lvii.Chapter.

The wecked haue no peace, saith God.

¶ The.lviii.Chapter.

CRye now as loude as thou canste, leaue not of, lift vp thy voyce like a trumphet, & shew my people ther offences, and the house of Jacob their sinnes.

Wherefore faste we, say they, and thou seest it not? we put our liues to straitnes, and thou regardeste it not. Beholde, when ye faste your luste remaineth styll, for ye do no lesse violence to your detters: loe, ye faste to strike and debate, and to smite with the fiste of wickednes. Nowe ye shal

not

not faste thus, that you may make your voyce be heard aboue. Thinke you this faste pleaseth me that a man shold chasten him selfe for a day, and to wreth his hand about like a hoke, and to lie vpon the earth in an heary cloth?

Shoulde that be called fastinge, or a daye that pleaseth the Lord? Doeth not this fastynge rather pleasome, that ꝑ lose him out of bōdage that is in thy daunger? that thou breake the othe of wicked bargaines? that thou let the oppressed go free, and take from them all maner of burthens? to deale thy breade to the hungry, and bryng the poore wandrynge home into thyne house, when thou seest the naked that thou couer hym, & not thy face from thy neyghboure?

¶ The.lix. Chapter.

Behold, the Lordes hāde is not so shorte ned ꝑ it cānot helpe, nether is his eare so stopped that it may not heare: But your misdedes haue separated you frō your god, & your synnes hide his face from you, that he heareth you not. ¶ The.lxiiii. Chapter.

We are all as an vncleane thing, and al our righteousnesse are as the clothes stayned with flowers of a womā, we fal euery cheone, as the leafe, for our sinnes carye vs awaye lyke the wynde.

¶ The.lxv. Chapter.

Thus sayeth the Lorde God: Behold my seruauntes shall eate, but ye shall haue hunger. Behold my seruauntes shall drynck, but ye shall suffre thyrst. Behold, my seruauntes shal be mery, but ye shalbe confounded. Behold my seruauntes shall reioyce for a verye quietnes of herte, but ye shall crye for sorow of hart, and cōplayne for vexation of mynde.

¶ The.xlvi.Chapter.

THus shall the hande of the Lorde be knowen amonge his seruauntes, and his indingnacion amonge his enemies. For behold the lord shall come with fire, and his charet shalbe lyke a whyrle wynde, that he may recompence his vengaunce in his wrathe, and his indingnaciō with the flame of fyre for the lorde shall iudge all flesh with the fyre, and wyth hys swearde, and there shalbe a greate nombre slayne of the lorde.

They shal go forth, and looke vpon the caryons of them that haue transgressed agaynst me. For theyr wormes shal not die, neyther shal theyr fyre be quenched, and all flesche shall abhorre them.

The booke of the Prophete Ieremy the.i. Chapter.

BEfore I fashioned the in thy mothers wombe I dyd know the: And or euer thou waste borne, I sanctifyed the, and ordayned ȳ to be a prophet vnto ȳ people

¶ The.iii. Chapter.

ADmonish, whē a man putteth away his wyfe and she goeth from hym, and maryeth wyth a nother, thē the question is, shulde he resorte vnto her anye more after that? is not his wife then defyled and vncleane? But as for the, thou haste playde the harlote with manye louers, yet turne agayne to me, sayth the lorde.

Iuda hath committed fornicacion with stones and stockes.

The

The health of Israell standeth onlye vpon god our lorde.

¶ The.iiii. Chapter.

BE circumcised in the Lorde, and cut awaye the forestynge of your heartes, all ye of Juda, and all the indwellers of Jerusalem, that my indignacion breake not out lyke fyre and kyndle so that no man maye quenche it, because of the wickednesse of your ymaginacions.

The.v. Chapter.

AMōg my people are foūd wicked persons, that priuely laye snares & wayte for men to take theim and destroy thē. And lyke as a net is full of byrdes, so are theyr houses ful of ꝑ which they haue gotten with falsheade & disceite. Hereof commeth theyr greate substaunce and ryches, hereof are they fat & welthy, & are more mischeuouse then any other.

¶ The.vi. Chapter.

FRom the least vnto the moste, they hange al vpon couetuousenes, and from ꝑ Prophete vnto the prest, they go al about wt falshead & lies And beside that, they heale the hurt of my people with sweate wordes, sayinge: peace, peace, when there is no peace at al.

Thus sayth the lorde, go in to the stretes, consider and make inquisition for the olde waye, and if it be the good and right waye, then go therein that ye maye fynde rest for your soules, but they saye we wyll not walke therin.

The.vii. Chapter.

TRust not in false lying wordes, saying here is ꝑ tēple of ꝑ lord, here is ꝑ tēple of ꝑ lord, here is ꝑ tēple of ꝑ lord. But rather in deade amende your waies and counsels and iudge right betwyxte a man and hys neygh-

bour, oppresse not the straunger, the fatherlesse, and the wyddowe, shedde not innocēt blounde in this place, cleaue not to straūge goddes to your owne destructiō, then wil I let you dwel in this place, ye in the lande that I gaue afore time vnto your fathers for euer.

The.viii.Chapter.

SHo men fall so þ they arise not vp againe? or if Israel repēt, wil not god turne againe to the? Wherfore then is the people, and Ierusalem gone so farre backe, that they turne not againe? they are euer the longer the more obstinate, and wyll not be conuerted.

The.ix.Chapter.

THus sayeth the lord, let not the wyse man reioyce in his wisedome, nor the strong mā in his strength, neither the riche man in his riches. But whoso wyll reioyce, let him reioyce in this, that he vnderstandeth, and knoweth me, for I am the lorde which do mercy, equitie, and righteousnesse vpon the earthe.

The.x.Chapter.

NOwe I knowe (O Lorde) that it is not in mans power to ordre his own wayes, or to rule his owne steppes and goynges: Therfore chasten thou vs, O Lorde, but with fauour, not in thy wrathe, bryng vs not vtterly to naughte. Powre out thyne indignacion rather vpon the gentyles, that knowe the not, and vpon the people that call not on thy name.

The.xiii.Chapter.

MAye a man of Iude chaunge his skyn, and the cat of the moūtayne her spottes? no more maye ye that be exercysed in euell, do good.

The.xiiii.Chapter.

And

AND the Lord sayde vnto me. The Prophetes preache lyes in my name, whereas I haue not sent thē, neither gaue I thē any charge, nether dyd speake vnto them, yet they preache vnto you false visions, charmyng, vanitie, and disceytfulnes of their owne herte.

The.xvii.Chapter.

CVrsed be the mā ỳ putteth his trust in man, & taketh fleche for his arme, & he, whose herte departeth from the lord.

O blessed is the manne, ỳ put his truste in the Lord, and whose hope is the Lord hymselfe.

Amonge all thynges, man hath the moste disceytefull and stubberne herte.

The.xviii.Chapter.

WHen I take in hād to rote oute, to destroy or to waste awaye anye people or kyngedomes, if the people againste whō I haue thus deuised, cōuert frō their wickednes, I repent of the plage ỳ I deuised to bringe vpō them. Againe, whē I take in hande to builde or to plant a people or a kingedome, if ỳ same people do yll before me, & heare not my voyce, I repente of the good that I deuised to do for them.

The.xrii.Chapter.

AND all the people that go by this citie shall speake one to an other, wherefore hath the Lord done thus vnto this noble citie? Thē shall it be answered, bicause they haue broken the cōmaundemente of the Lorde their God, and worshipped and serued straunge Gods.

Wo worthe him that buildeth his house with vnrightuousnes, & his parlours with the good that he hath gotten by violence, which neuer recompēseth his neighboures labour, nor payeth him his hire.

The.xxiii.Chapter.

DO not I fulfyl heauen and earth, saieth the Lorde.

Is not my worde like a fyre sayeth the Lorde? and like a hammer that breaketh the hard stone?

The.xxxi.Chapter.

THus saieth the Lorde, the voice of heuynes wepinge, and lamentacion, was heard on hye, euen of Rachell mourninge for hir chyldren, and would not be conforted because they were awaye.

I will plante my lawes in the inwarde partes of thē, and wryte in their hertes, & wyll be their God, and they shall be my people. And frō thence forth shall no man teache his neighboure or hys brother, and say: knowe the lorde: but they shall all know me from the lowest vnto the hyest, saith the lord. For I will forgeue their misdedes, and wyll neuer remembre their synnes any more.

The.xxxii.Chapter.

THyne eyes looke vpon all the wayes of mēs chyldren, to reward euery one after his way, and accordyng to the fruites of his inuencions.

The.xxxix.Chapter.

THe kynge of Babylon caused the chyldren of zedechia, and all the nobles of Juda to be slayne before his face at Reblath: and made zedechias eyes to be put out, and bounde him with two chaynes, and sent him to Babilon.

The.xlviii.Chapter.

CUrsed be he, that doeth ỹ worke of the Lord negligently.

The.xlix.Chapter.

THough thy nest were as hie as the Egles, yet wyll I cast the downe sayeth the lord.

Con-

¶ The.li. Chapter.

CONfounded be all casters of Idols for the thynge ꝑ they make is but disceyte, and hath no breathe, vayne it is, and an erronious worke: and in the tyme of visitation it shall perishe.

¶ The lamentation of Jeremye the firste Chapter.

IEruſalẽ hath synned euermore and more: therfore is she come in decay. All they that had her in honour despise her, for they haue sene her fylthines. Yea she sigheth, & is ashamed of her selfe.

O all ye that go farby, beholde and se, yf there be anye sorowe, lyke vnto myne, wherewith the Lord hath troubled me, in the daye of his fearefull wrathe

¶ The.iii. Chapter.

IT is of the lordes mercyes, that we are not vtterly consumed.

The Lorde is my porcion, sayeth my soule, therfore will I hope in him. O howe good is the lorde vnto them, that put theyr trust in him, and to the soule that seketh after him.

O howe good is it for a man to take thy yoke vpon hym from his youth vp?

The Lord will not forsake for euer, but though he punishe, yet accordyng to ꝯ multitude of his mercyes, he receaueth to grace agayne for he doth not plage, and caste out the chyldren of men from his heart.

¶ The.iiii. Chapter.

The

The women, whyche of nature are pytyful, haue sodden theyr owne chyldrē with theyr handes, that they might be theyr meat in the miserable destruction of the doughter of my people.

The booke of the Prophete Ezechiel the. iii. Chapter.

The house of Israel wyll not folowe the, for they wyl not folow me, yea al ꝑ house of Israel haue styffe foreheades, & hard heartes. Yf I say vnto ꝑ concerning ꝑ vngodly manne, that without doubt, he must dye, and thou geuest not him warnyng, nor speakest vnto him that he maye turne from his euell way, and so to lyue: than shall the same vngodlye man dye in his owne vnrighteousnesse: but his bloude wyll I requyre of thyne hande. Neuertheleſſe yf thou geue warnyng vnto the wicked, and yet he forsake not his vngodlyneſſe, then shal he dye in his owne wickednesse, but thou hast discharged thy soule.

Nowe yf a righteous manne go from his righteousneſſe, and do the thynge that is euyll: I wyll laye a stomblynge blocke before hym, and he shall dye, because thou haste geuen hym warnynge, yea die shal he in his owne sinne, so that the vertue that he dydde before, shall not be thoughte vpon, but hys bloude wyll I requyre of thyne hande. Neuertheleſſe yf thou exhortest the ryghteous that he synne not, and so the righteous do no synne, then shall he lyue, because he hath receiued thy warninge, & thou hast discharged thy soule.

soule.xxxiii.La.

¶ The.v.Chapter.

IN the Jerusalem, the fathers shalbe fayne to beate theyr owne sonnes, and the sonnes theyr owne fathers.

¶ The.xi.Chapter.

THat stonye hearte wyll I take out of youre bodye and geue you a fleshelye herte, that ye maye walke in my commaundementes, and kepe my ordynaunces, and do them, that ye maye be my people, and I your god.

The.xiii.Chapter.

WO be vnto you, that sowe pyllours vnder all arme holes, & bolsters vnder the heades both of yonge and olde to catche soules with all. For whē ye haue gotten the soules of my people in your captiuite, ye promyse thē lyfe, and dishonoure me to my people for an handefull of barlye and for a piece of breade, when ye kyll the soules of them that dye not, and promyse lyfe to them that liue not. Thus ye dissemble with my people that beleueth your lyes.

The.xvi.Chapter.

BEholde, the synnes of Sodoma were these, pryde, fulnesse of meate, aboundaunce of ydlenesse, these thynges hadde she, and her doughters: beslydes that, they reached not theyr hande to the poore and nedye, but were proude, and did abhominable thynges before me, and therfore I toke them awaye, as pleased me.

¶ The.xviii.Chapter.

THe fatherles haue eaten sowre grapes, and the childrens teth are set on edge.

The soule that synneth, shal dye. Yf a manne be

be godly, and do the thynge that is equall and
righte and lendeth nothyng vpon vsurye, he ta-
keth nothyng ouer, this is a righteous man, he
shall surely lyue sayethe the lord God. Yf he now
get a sonne that is a murtherer, or that lendeth
vpon vsurye, and taketh moreouer, shall this
man lyue? he shall not lyue.

The sonne shall not beare the fathers offence
neither shall the father beare the sonnes offence,
the righteousnesse of the righteous shalbe vpon
hym, and the wickednesse of the wicked shalbe
vpon hymselfe also.

Yf the vngodly will tourne awaye from all
his synnes that he hath done, & kepe all my com-
maundementes, and do the thynge that is equall
and right: doubtles he shall lyue, and not dye.
As for all his synnes ꝑ he dyd before, they shall
not be thought vpon, but in his righteousnesse
that he hath done, he shall lyue, for haue I anye
pleasure in the death of a synner, sayeth the lord
God, but rather that he conuert & lyue? Agayne
yf the righteous turne awaye frō his righteous-
nesse, and do iniquitie, accordyng to al the abho-
minacions that the wycked manne doeth, shal he
lyue? All the righteousnesse that he hath done
shal not be thought vpon: but in the fault that
he hath offended withall, and in the synne that
he hathe doen, he shal dye.

¶ The. xxxiii. Chapter.

COme let vs heare what wordes is gone for-
the frō the lorde. These come vnto the, after
the maner of a great people: yea, as who saith
they were my people, they sit downe before the, &
heare thy wordes but they do not there after.
For in theyr mouthes they make a ieste of them,
and theyr herte goeth after theyr owne couetous
lucre,

lucre, and as a ballet that hath a swete tune, and is pleasaunt to synge so shalte thou be vnto thē: thy wordes shall they heare, but they wyll not do there after.

¶ The.xxxiiii.Chapter.

WO be vnto ꝑ shepeheardes of Israell, that fede themselues. Should not the shepeheardes fede the flockes? ye haue eaten vp ꝑ fat ye haue clothed you with the woll, the best fedde haue ye slayne, but the flocke haue ye not nourisshed. The weake haue ye not holden vp, the sicke haue ye not healed. ꝑ broken haue ye not bounde together, the outcastes haue ye not brought agayne, ꝑ loste haue ye not sought, but churlysheiye and cruellye haue ye ruled them. Thus are they scatered here & there without a shepehearde. Yea all the beastes of the fielde deuoure them, and they go astraye. &c.

¶ The.xxxvi.Chapter.

I Wyll take you from amonge the Heathē, and gather you together out of all countreis, & bryng you agayne into youre owne lande. Then wyll I poure cleane water vpon you, & ye shall be cleane, yea, from all your vnclennes and frō all youre ydols shall I clense you. A newe harte also wyl I geue you, & a newe spirite wyll I put into you. As for that stonye harte, I wyl take it out of your body, and geue you a fleshly hart. I wil geue my spyrite amonge you, and cause you to walke in my commaundementes to kepe my lawes and to fulfyll them.

¶ The.xxxvii.Chapter.

BEholde I wyll open youre graues, (O my people) and take you out of your sepulchres and bryngc you into the lande of Israel againe. So shall ye knowe that I am the lorde, when I

open

open youre graues, and bring you out of them. My spirite also wyll I put in you, and ye shall liue. I wil sette you agayne in youre owne land, and ye shall knowe that I am the Lorde, which haue sayde it, and fulfilled it in dede.

The.xliii. Chapter.

O Thou sonne of man, this rome is my seate, and the place of my foote steps, where as I wyll dwell amonge the children of Israell for euermore.

The.xliiii. Chapter.

They shall not shaue their heades, nor nourishe the buche of their heare, but rounde their heades onely. All the priestes that go into the inmoste courte, shall drynke no wyne. They shal mary no wydowe, neyther one that is putte from her husband, but a mayd of the seede of the house of Israell, or a wydow ꝑ hath had a priest before.

The.xlv. Chapter.

Upon the.xiiii. daye of the firste moneth, ye shall kepe Easter, seuē dayes shall the feast cōtinue, wherein there shall no sowre nor leuended breade be eaten.

One sycle maketh twenty garres. So.xx. sycles, and.xxv. and.xv. sycles make a pounde.

The.xlvi. Chapter.

If the Prince geue a gifte vnto anye of his sonnes, then shall it be his sonnes heritage perpetuall, that he maye possesse it. But yf he wyll geue one of his seruauntes, some of his heritage, it shal be his vnto the fre yeare, and then to returne agayne vnto the Prince: for his heritage shall be his sonnes only.

The

¶ The boke of the Prophete Daniel the.ii. Chapter.

And Daniel prayſed the God of heauen. Daniel alſo cryed loude, and ſayde: O that the name of God myghte be prayſed for euer & euer, for wyſedome and ſtrengthe are hys owne, he chaungeth the tymes and ages, he putteth downe kynges, he ſetteth vp kynges, he geueth wyſedome vnto the wyſe, and vnderſtādyng to theſe that vnderſtande, he openeth the depe ſecretes, he knoweth the thyng that lyeth in darkeneſſe, for the lyghte dwelleth with him.

The.iiii. Chapter.

Wherfore, O kynge be contente with my coūſell, that thou mayeſt redeme thy ſynnes with almeſſe, and thyne offēces with mercye to poore people, for this ſhalbe an healyng of thyne errour.

O kynge Nabuchodonoſor, to the it is ſpoken. Thy kyngdome ſhall departe frō thee, thou ſhalte be caſte out of mennes cōpanye, thy dwellynge ſhalbe with the beaſtes of ꝑ fielde, ſo that thou ſhalte eate graſſe as an Oxe, tyll ſeuē yeares be come and goen ouer thee, euen vntyll thou knoweſt that ꝑ hygheſte hathe power vpon the kyngdomes of men, and that he maye geue them vnto whome it pleaſeth hym.

¶ The.v. Chapter.

Mane, Thetell, Phares. Nowe the interpretation of the thing is this. Mane God hath

hath noumbred the kingedom, and brought it to an ende. Thetel, thou art wayed in the balaunce, and art founde to lyghte: Phares, thy kingdome is delte in partes, and geuen to the Medes and Perses,

The.vii.Chapter.

He shall subdue three kinges, and shal speake wordes againste the hyghest of all, he shall destroye the saynctes of the moost hyghest and thynke that he may chaunge tymes and lawes. They shall be geuen vnder has power, vntyll a tyme, two times and a halfe time. But the iudgement shall be kept, so that hys power shalbe taken from hym, for he shall be destroyed, and perysche at the last.

The.ix.Chapter.

I Turned me vnto my God the Lorde for to praye and make myne intercession, wyth fastyng sackecloth and ashes.

We do not cast our prayers before thee in our owne righteousenesse, no, but onely in thy great mercyes.

The.xii.Chapter.

There shall come a tyme of trouble, suche as neuer was, sence there began to be anye people, vnto the same tyme. Then shall thy people be deliuered, yea, al those that be founde wrytten in the booke.

Many of them that sleape in the duste of the earthe shall awake, some to euerlastyng lyfe, some to perpetuall shame and reproffe. The wyse suche as haue taught other, shall glyster as the shyning of heauen, and those that haue instructe the multitude vnto godlinesse, shalbe as the sterres, world without ende.

The.xiii.Chapter.

Well

WEll, it is better for me, to fall into youre handes wythout the dede doyng, then to synne in the sight of the lorde.

¶ The booke of the Prophete Oseas The fyrst Chapter.

GO thy waye, take an harlotte to thy wyfe, & gette children by her.

¶ The.ii. Chapter.

I Wyll haue mercye vpon her, that was without mercy.

¶ The.iiii. Chapter.

THe Lord must punyche them that dwell in the lande. And why? there is no truth, ther is no mercy, there is no knowledge of god in the land: but swearing, lyynge, manslaughter, theefte and aduoutrie haue gotten the vpper hande, and one gyltynesse foloweth another. Therfore shall the lande be in a miserable case, & all they that dwell therein shalbe rooted out. The beastes of ỹ feld. the foules of ỹ ayre, & the fyshes of ỹ see shal dye. My people perisshe, because they haue no knowledge.

Whoredome, wyne, and dronkennesse taketh the herte awaye. The.iii. Chapter.

I Haue pleasure in louyng kyndnes, and not in offeryng: yea in the knowledge of God more then in burnt sacrifyce.

As the theues armed, waite for him that passeth by the waye: suche is the counsaile of the prestes, whyche wyth one agreed counsayle murther cruelly suche as kepe the waye: yea, they dare do all vnspeakeable mysscheefe.

¶ The.x. Chapter.

SOwe vnto righteousnesse, & reape the frutes of weldoynge, plowe vp youre freshe lande, for it is tyme to seke the lorde, tyll he come and raine righteousnesse, vpō you, but you haue plowed vngodlynesse, ye haue reaped iniquitie, you haue eaten the frute of lyes.

¶ The.xii. Chapter.

JAcob toke his brother by ỹ hele, whē he was yet in his mothers wombe, & in his strēgth he wrestled with god, he stroue with ỹ aungell, and gat the victory: so that he prayde & desired him.

¶ The.xiii. Chapter.

OIsraell, thyne iniquitie hath destroyed the, but in me onely is thy helpe.

O deathe, I wyll be thy deathe, O hell, I wyl be thy stinge. ¶ The.xiiii. Chapter.

THe wayes of the lorde are righteous, suche as be godlye wyl walke in them. As for the wycked, they wyll stomble therin.

☞ The boke of the Prophete Joel The first Chapter.

WAke vp ye dronkardes, & wepe, mourne all ye wyne suppers, because of your swet wyne: for it shalbe taken awaye from youre mouthe.

Gyrde you, and mourne. O ye prestes, mourne ye ministers of the aultar go your waye in, and sleape in sackeclothe proclayme a fastynge, cal the congregacyon, gather the elders, and all the inhabytours of the lande together in to the house

house of the Lord youre God, and crye vnto the Lorde, alas, alas for this daye. And why? the daye of the Lorde is at hande, and cometh as a destroyer from the almyghtye.

¶ The.ii. Chapter.

THe daye of the lord cōmeth, & is harde at hāde, a darke daye, a glomyng daye, a cloudy day yea and a stormy daye. Before him shalbe a consumyng fyre, & behynde hym a burnynge flame. The earth shal quake before him, yea the heauens shalbe moued. The sunne and the moone shall be darkened, and the starres shall withdrawe theyr shyne. This is þ greate and merueylous fearefull daye of the lord and who is hable to abyde it? I will shewe wonders in heauen aboue, and tokens in the earthe beneth, bloude and fyre, & the vapours of smocke the sunne shalbe tourned into darknes, and the moone into bloude before the greate and notable daye come of the Lord.

The.ii. Chapter.

THe tyme shall come, that whosoeuer calleth on the name of the Lord, shall be saued.

The.iii. Chapter.

I Shall gether all people together, and bringe them in þ valley of Josaphat, and there wyll I reason with them.

Lette the people aryse, and get them to the valley of Josaphat, for there wyll I syt, and iudge all heathen rounde about.

¶ The booke of the Prophete Amos. The fyrst Chapter.

They owe hym euell wyl, that reproueth them openly, and who so telleth the, the playne truth, they abhorre hym.

Seke after the thynge that is good, and not euell, so shal ye liue. Yea the Lord God of hostes shalbe with you accordyng to your owne desyre.

Shall not the daye of the Lorde be darke and not cleare? shal it not be cloudy? no shynne in it?

The. viii. Chapter.

Beholde, the tyme commeth, sayeth the lorde god, that I shall sende an hunger into the earthe, not the hunger of breade, not the thyrste of water, but an hunger to heare the worde of God, so that they shall go from the one sea to the other, yea from the North vnto þ East, rūninge about to seke the worde of the Lorde, and shall not fynde it.

¶ The. ix. Chapter.

Their couetousnes shall fall vpon all their heades, and their posterytye shalbe slayne with the swearde. They shal not fle away, there shall not one of them escape, nor be delyuered.

Though they were buried in the hell, my hand shal fetche them from thens, though they clyme vp to heauen, yet shal I cast them down, though they hide them selues vpon the toppe of Carmel yet shal I seke them oute, and bringe them from thence: though they crepe downe fro my sight into the depe of the see, I shal commaunde the serpent, euen there to byte them, yf they goo awaye before their enemies into captiuitie, then shall I commaunde

commaund the swearde there to slay them. Thus wyl I set myne eyes vpon them, for theyr harme and not for theyr welthe.

¶ The booke of the Prophete Abdy the fyrst Chapter.

Thou sayest in thyne hart, who shal cast me downe to the grou̅d? But though thou wētest vp as hye as the Aegle, and madest thy nest aboue amōge the starres, yet would I plucke the downe frō thence saith the Lord.

Lyke as thou hast done, so shalt thou be dealt wythal.

Vpon the mount Sion shall the saluacion be.

The booke of the Prophete Jonas the fyrst Chapter.

They toke Jonas and cast him into the sea, and the sea left raging. And the men feared the Lord exceedingly, doing sacrifices and makynge vowes vnto the Lorde.

.ii. Chapter.

The lord prepared a great fyshe, to swalow vp Jonas. So was Jonas in the bellye of the fyshe thre dayes and thre nightes.

¶ The.iii.Chapter.

IOnas cryed sayinge: There are yet foure dayes, and then shall Ninive be ouer throwen. And the people of Ninive beleued God, and proclamed fasting, and arayed themselues in sackecloth, as well the greate as the small of them.

And the tydynges came vnto the kynge of Ninive, which rose out of his seate, & dydde his apparell of, and put on sacke clothe, and sate him downe in asshes. And it was cryed and cōmaunded in Ninive, by the auctorite of the kyng and his Lordes, saying: He that neyther manne, nor beast, Oxe or shepe taste oughte at all, and that they neither fede nor drinke water: but putte on sacke clothe bothe man and beaste, & crye mightye vnto God: yea, so that euery manne turne fro his euell waye, and from the wyckednesse that he hathe in hande. Who can tell? god maye turne repēte, and cease from his fearce wrath, that we perishe not. And when god sawe their workes howe they turned from their wycked wayes: he repented on the euell, whiche he sayde he wolde do vnto them, and did it not.

The.iiii.Chapter.

I know well ynoughe that thou arte a merciful god, full of compassion, long sufferinge, and of great kyndnes, and repētest when thou shuldest take punishemente.

¶ The booke of the Prophete Micheas the.i.Chapter.

Wo vnto them, that ymagin to do harme, and deuyse vngraciousnes vpō theyr bedes to perfourme it in the cleare daye, for theyr power is against god. Whē they counte to haue lande, they take it be violence, they robbe men of theyr houses. Thus they oppresse a man for his house, and euerye man for his heritage.

Truthe it is, my wordes are frendelye vnto them that lyue right: but my people doeth the cōtrary, therfore muste I take parte agaynste thē, for they take awaye bothe coate and cloke from the simple.

Yf I were a fleshly felowe, and a preacher of lyes, and tolde thē that they might syt bybbinge and bollyng, and be dronken. O that were a prophete for this people.

¶ The.iii. Chapter.

O Heare this ye rulers of the house of Jacob, and ye iudges of the house of Israel, ye that abhorre ꝑ thyng that is lawfull, and wrest aside the thynge that is streight. Ye that buylde vp Sion with bloude, and Jerusalem with doyng wrong. O ye iudges ye geue sentence for gyftes. O ye priestes, ye teache for lucre. O ye prophetes ye prophecy for moneye, yet wyll they be taken as those that hold vpon god, and saye: Is not ꝑ lord among vs? Tushe, there can no mysfortune happen vs. Therfore shall Sion for your sake.

be plowed lyke a feld, Jerusalem shal become an heape of stones, and the hyll of the tẽple shalbe turned to an hye wood.

¶ The .iiii. Chapter.

THe lawe shall come out of Sion, & the worde of God from Jerusalem.

¶ The .v. Chapter.

AND thou Bethleem Ephrata arte lytle among the thousandes of Juda, out of thee shall come vnto me which shalbe ỹ gouernour in Israell, whose outgoynge hath bene from the beginning, and from euerlastyng.

¶ The .vi. Chapter.

I Wyll shewe the, O man, what is good, & what ỹ lord requireth of ỹ, namelye to do right, to haue pleasure in louyng kyndenes, to be lowly, & to walke with thy god. Shulde I not be displeased for the vnrighteous good in the houses of the wicked, and because ỹ measure is minished? Or should I iustifie the false balances, and the bagge of disceptefull weyghtes, among those that be full of riches vnrighteously gotten: where the citesins deale with falsehede, speake lyes, and haue disceytfull tongues in theyr mouthes?

¶ The .vii. Chapter.

THere is not a godly vpon earthe, there is not one righteous amonge men. They laboure all to shed bloude, and euerye man hunteth his brother to deathe, yet they saye they do well, whẽ they do euyll. As the prince willeth, so sayth ỹ iudge, that he maye do hym a pleasure againe. The greate mã speaketh what his herte desireth and the hearers alowe him. The best of them is but a thystle, and the moste righteous of them is but a brier in the hedge.

Let

Let no man beleue his frende, nor put his cō-
fidence in a brother.

Kepe the porte of thy mouthe from her that
lyeth in thy bosome.

A mans foes shall be euen they of his owne
houshold.

Where is there suche a God as thou? That
pardoneſt wickednes, and forgeueſt the offences
of the remnaūt of thine heritage? He kepeth not
his wrath for euer and why? his delite is to haue
compaſſion, he shall turne againe, & be merciful
to vs: He shall put doune our wickednesses, and
cast all our synnes into the botome of the sea.

Thou shalt kepe thy trueth with Jacob, & thy
mercy for Abrahā, lyke as thou hast sworne vn-
to our fathers long a go.

¶ The boke of the Prophete Nahum the.i. Chapter.

The Lorde is a gelouſe Lord, and a
taker of vengeaunce is the Lorde
and wrothfull.

The lord taketh vengeaunce of
his enemies, and reſerueth diſple-
ſure for his aduerſaries.

The lord ſuffred longe, he is of
greate power, and ſo innocent,
that he leueth no man fautleſſe before hym.

Ful gratious is the Lorde, and a strong hold
in the tyme of trouble, he knoweth thē that put
their truſt in hym.

Lyke as the thornes that stycke together, and
as the drye strawe, ſo shal the dronkardes be cō-
sumed together, euen when they be full.

The

The booke of the Prophet Habacuc the fyrst Chapter.

THe Tyranny and violence are before me. Power ouergoeth right: for the lawe is torne in pieces, and ther can no right iudgement go forth. And why? the vngodly is more set by then the ryghteous, this is the cause that wrõge iudgement proceedeth.

The .ii. Chapter.

THe vnrighteous thinketh hym selfe in sauegarde, as a stronge holde: but the iuste shall lyue by hys fayth.

Wo be to hym that heapeth vp other mennes goodes.

Wo vnto him, that couetously gathereth euill gotten goodes into hys house, that he may sette his nest on hye, to escape from the power of misfortune.

Wo vnto him that buyldeth the towne with bloude, and mayntayneth the citie with vnrighteousnesse.

Wo be vnto hym that geueth his neyghbour drynke, putteynge in gall, and makynge him dronken that he may se his priuities.

Wo be vnto hym, that sayth to a peace of wod aryse, and to a dumme stone, stande vp: for what instruction may suche one geue? Beholde it is layd with golde and syluer, and there is no breth in it. But the lord in his holy temple is he whom all the worlde shulde feare,

The

¶ The booke of the Prophete Sophony the.i. Chapter.

I Wyll vysite the princes, & kynges chyldren & al such as weare straunge clothyng.

The greate daye of the lord is at hande, it is harde by, and commeth a pace. Horrible is the tydinges of the Lordes day, the shall the Gyaunte crye oute, for that daye is a day of wrathe, a day of trouble, & heaynesse: a daye of vtter destruction & misery a darke glampyng daye, a cloudye and stormy day, a daye of the noyse of trompettes and shawmes, agaynst the strong cities and towers. Theyr syluer nor theyr Golde shalbe able to delyuer them in that wrothful daye of the lorde, but the whole lande shalbe consumed thorowe the fyre of hys gelousy: for he shal soone make cleane ryddaunce of all them that dwell in the lande.

¶ The.ii. Chapter

SEke the Lord all ye meke herted vpon earthe, ye that worke after hys iudgemente seke ryghteousnesse, seke lowlynesse, that ye maye be defended in the wrothfull day of the Lorde.

The

¶ The boke of the Prophete Zachary the first Chapter.

TUrne you vnto me sayth the Lord of hooſtes, & I wyll turne to you sayth the lord of hooſtes.

¶ The.v. Chapter.

I Se a flynge booke of. xx. cubytes longe and ten cubytes broade. Then sayde he vnto me. This is the curse þ goeth furthe ouer the whole earthe, for all theues shalbe iudged after this booke, and all sweares shall be iudged accordyng to the same, and I wyll bryng it forth, sayth the lord of hooſtes, so that it shall come to the house of the theke, and to the house of hym that falsely sweareth by my name, and shall remayne in his house and consume it, with the tymbre and stones therof.

The.vii. Chapter.

THus sayeth the Lord of hooſtes, execute true iudgemēt, shewe mercy and louyng kyndenesse, euery mā to his brother. Do the wyddowe, the fatherlesse, the straūger and poore no wrong, and let no man ymagine euyll agaynste his brother in his hearte.

Lyke as he spake, and they wouldē not heare euē so they cryed, and I wolde not heare, sayeth the Lord of hooſtes.

The.viii. Chapter.

SPeake euery man the truth vnto his neighboure, execute iudgement truely and peaceablye within your portes, none of you imagine euell in his harte agaynste his neighbour, & loue no false othes. For all these are þ thyng that I hate, sayeth the Lord.

The.viii. Chapter.

Thus

THus sayeth the Lorde of hoostes, The faste of the fourth moneth, the fast of the fyfthe, the fast of the seuēthe, and the faste of the tenthe, shalbe ioye and gladnesse, & prosperous hye feastes vnto the house of Juda, onely loue the truth and peace.

The.ix.Chapter.

REioyse thou greatlye, O doughter Sion, be glad, o doughter Jerusalem, for loe, the kyng commeth vnto thee, euē the righteous and Sauiour, lowly and simple is he, he rydeth vpō an asse, and vpon the fole of an asse.

The.xi.Chapter.

AND I sayde vnto them, yf ye thinke it good bryng hyther my price, yf not then leaue. So then they weyed downe thirty siluer pence, the value that I was praysed at. And the Lord sayd vnto me, caste it vnto the potter (a goodlye price for me to be valued at of them) and I toke the.xxx.siluer pence, and caste them to the potter in the house of the Lord.

The.xii.Chapter.

MOreouer, vpon the house of Dauid, & vpon the cytezins of Jerusalē wyll I poure out the spirite of grace and compassion: so that they shall loke vpon me, whome they haue pearsed, & they shall bewepe him as men mourne for theyr onelye begotten sonne: yea, and be sorye for hym as men are sorye for theyr fyrste chylde.

The.xiii.Chapter.

AND yf it be sayed vnto hym, how came these woundes then in thy handes? he shall aunswere. Thus am I wounded in the house of mine owne frendes.

Smyte the shepeheard, and the shepe shalbe scatered abrode: and so will I turne myn hand to the lytle ones.

The

¶ The.xiiii.Chapter.

AND the lord my god shall come, and al saintes wythin him. In that day shal it not be lyght, other cleare or dymme. Thys shalbe that speciall daye whiche is knowen vnto the Lorde, neither day nor nyght, but aboute euenyng time it shalbe lyght.

The booke of the Prophete Malachy the.i. Chapter.

WAs not Esau Jacobs brother, sayeth the lorde? yet haue I loued Jacob, & hated Esau. Yea I haue made hys hylles waste, & hys heritage in a wylderneſſe for dragons

Yf ye offer the blynde, is it not euyll? and yf ye offer the lame and sicke, is not that euyll? yea, offer it vnto the prince, shall he be content wyth the, or accepte thy persone, sayth the LORDE of hooſtes.

What is he among you, that wyl do so much as to shut the doores, or to kyndle the fyre vpon my aulter for nought: I haue no pleasure in you, sayeth the lord of hooſtes.

From the rising vp of the sunne, vnto the going downe of the same my name is great among the gentiles: Yea in euery place shall there sacrifice be done, and a cleane offering offred vp vnto my name: for my name is great among ỹ heathen sayeth the Lord of hooſtes.

Cursed be the disembler, which hathe in hys flocke one that is a male, and when he maketh a vowe, offereth a spotted one vnto the Lord.

The

¶ The.ii. Chapter.

IN the Prieſtes lyppes ſhould be ſure knowledge, that menne maye ſeke the lawe at hys mouth for he is a meſſenger of the LORDE of hooſtes.

¶ The.iii. Chapter.

I Wyll ſende my meſſenger, which ſhal prepare the waye before me.

Beholde, he commeth ſayeth the Lorde of hooſtes. But who may abyde the daye of hys comming? Who ſhalbe able to endure, whē he appeareth? for he is lyke a goldeſmythes fyre, and lyke washers ſope. He ſhal ſet him downe to trie and to clenſe the ſyluer, he ſhall pourge the chyldren of Leuy, and purifye them lyke as Golde and ſyluer.

I wyll come and puniſhe you, and I my ſelfe wyll be a ſwyfte wytneſſe agaynſte the wytches, agaynſte the aduouterers, agaynſte falſe ſweaters, yea and agaynſte thoſe that wrongfullye kepe backe the hyrelynges dewtye: which vexe the wyddowes and ꝑ fatherles, and oppreſſe the ſtraunger, and feare not me ſayeth the Lorde of hooſtes.

Turne ye nowe vnto me, and I wyll turne me vnto you ſayeth the lorde of hooſtes. Ye ſay, wherein ſhall we turne? Should a man vſe falſe heade and diſceyte with god as ye vſe falſeheade and diſceyte with me? yet ye ſay, wherein vſe we diſceyte with the? In tithes. Therfore are ye curſed with penuri, becauſe ye diſſemble with me, al the ſort of you. Bring euery tythe into my barne that there maye be meate in my houſe, and proue me withall ſayeth the Lord of hooſtes, yf I wyll not open the wyndoſe of heauen vnto you, and powre you oute a bleſſyng with plenteouſneſſe;

yea

yea I shall reproue the consumer for your sakes, so ẏ he shal not eate vp the fruite of your groũd, neither shall the vyneyard be barron in the field sayeth the Lorde of hoostes. Insomuche that al people shall saye that ye be blessed. For ye shal be a pleasaunt land sayeth the Lord of hoostes.

¶ The.iiii. Chapter.

THe day commeth that shal burne as an ouen, and al the proude, yea, and al such as do wickednesse, shalbe strawe, & the day that is to come, shall burne them vp, sayeth the Lorde of hostes, so that it shall leue them neyther roote nor braunche: But vnto you that feare my name shal that sunne of ryghteousnes aryse, and health shalbe vnder his winges: ye shall go foorthe and multyplye as the fat calues, ye shall treade downe the vngodly, for they shalbe lyke the ashes vnder the soules of your feete in the daye that I shal make sayth the lorde of hostes.

Beholde, I wyll sende you Elias ẏ Prophet before the comming of the daye of the greate and fearefull Lorde.

¶ The boke of the Prophete Barucke the fyrst Chapter.

THe deade that be gone downe to theyr graues, and whose soules are oute of theyr bodies, ascribe vnto the Lorde, neyther prayse nor righteous makinge: but the soule that is vexed for the multitude of her synnes, which goeth on heauely and wekely, whose eyes begi to faile, yea, such a soule ascribeth prayse & righteousnes vnto the Lord.

The

¶ The.iii.Chapter.

O learne then where discretion is, wher vertue is, where vnderstandynge is, that thou mayst knowe also from whence cometh long life & necessary lyuyng, the lyght of the eyes, and quietnes, who euer founde out her place? whoe euer came into hir treasures.

Afterward did he shewe him selfe vpon earth and dwele among them.

¶ The.vi.Chapter.

Blessed is the godly man, that hath no vdolles, and worshippeth none, for he shal be farre from repzoufe.

¶ The first boke of the Machabees The.ii.Chapter.

THus ye maye consyder thorowe out all ages sithe the worde began, that who so euer put theyr trust in God, wer not ouercom, feare not ye then the wordes of an vngodly manne, for hys glorye is but donge and wormes, to day is he set vp, and to morowe is he gone, for he is turned into earthe, and hys memoryall is come to nought.

¶ The.iii.Chapter.

BVt Judas saide, it is a small matter for manye to be ouercome with fewe, yea, there is no differences to the God of heauen, to deliuer by a great multitude, or by a small company, for the victory of the battaile standeth not in the multitude of the host, but the strength cometh frō heue.

Judas ordeined captaines ouer the people, ouer thousandes, ouer hūdredes, ouer fiftye, and ouer tenne. But as for suche as builded theim houses, maried wiues, planted thē vineyardes, and those that were feareful, he commaūded thē euery manne to go home againe, accordynge to the lawe.

¶ The.iiii. Chapter.

Judas and his brethren with the whole congregacion of Israell, ordeined that the tyme of dedicacion of the aulter should be kept in his season frome yeare to yere, by the space of eyghte dayes from the. xxv. daye of the moneth Casiue with myrth and gladnesse.

¶ The.vi. Chapter.

And to prouoke the Elephantes for to fight they shewed them the sap of red grapes and molberyes.

¶ The seconde boke of the Machabees the.iii. Chapter.

Thanke Anias the hye preast, for his sake hath the Lord graunted the thy lyfe.

The.iiii. Chapter

To do wyckedly against the lawe of god, shal not escape vnpunished.

The.v. Chapter.

Yet was Antiochus not contēt with this, but durst go into the most holy tēple, (Menelaus that traytour to the lawes, & to his owne naturall coūtrey, beynge his guyde) & with his wycked hādes toke ẏ holy vessell, whiche other kin-

ges

ges and cytes had geuen thether for the garny-
shynge and honoure of the place, them toke he in
his handes vnworthelye, and defiled them.
God hath not chosen ꝑ people for ꝑ places sake,
but the place for the peoples sake: and therefore
is the place be come partaker of ꝑ peoples trou-
ble, but afterwarde shall it enioye the welthe of
thē. And lyke as it is now forsakē in the wrathe
of almightie god. so when the greate god is recō
ciled, it shalbe set vp in hys worshyp agayne.

¶ The. vi. Chapter.

When god suffereth not sinners longe to fo-
lowe their owne mynde, but shortelye pu-
nishe thē, it is a token of his greate louyng kind-
nesse. For this grace haue we of God more then
other people, that he suffereth not vs longe to
synne vnpunished lyke as other nations, that
when the daye of iudgement commeth, he maye
punishe them in the fulnes of their synnes. Yf
we synne, he correcteth vs, but he neuer with-
drayweth his mercye from vs, and though he pu-
nishe with aduersitie, yet doeth he neuer forsake
his people.

¶ The. viii. Chapter.

For they, sayd Judas Machabeus, truste in
their wapons and boldnes, but oure confi-
dence is in the almightie Lord, which in ꝑ twin-
kling of an eye, maye bothe destroye them that
come agaynste vs and all the worlde.

¶ The. xii. Chapter.

Judas gathered of euery one a certayne in so
muche ꝑ he brought together two. M. dra-
mars of siluer, which he sente vnto Jerusalē ꝑ
there might a sacrifice be offered for the mysdede.
In the place which he did well and right: for he
had some consideration and pondring of the lyfe

that is after this time. For if he had not thought that they whiche were slayne, did not liue, it had bene superfluous and vayne, to make any vowe or sacrifice for them that were deade. But forasmuche as he sawe that they whiche dye in the fauour and belefe of god, are in good rest and ioye, he thought it to be good and honorable for a reconcilinge, to do the same for those whiche were slayne, that the offence mighte be for geueuen.

¶ The .xv. Chapter.

This is he that prayeth much for the people for all the holy citie, Jeremy the Prophet of God.

And Machabeus helde vp his handes towarde heauen, calling vpon the Lord, that doth wounders: which geueth not the victorie after multitude of the weapōs, and power of the host but to them that please hym, accordynge to hys owne wyll.

The Nycanor and they that were with him, drewe nye with shaumes, and sōges: But Judas and his company with prayer and callyng vpon god. With theyr handes they smote, but w̄ their hartes they prayed vnto the Lorde, and slewe no lesse then .xxxv. M. men.

Finis.

¶ Here endeth the olde Testamente.

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¶ The ende of the Table.

¶ The gospel of S. Matthew. the first Chapter.

All the generacions of Abraham to Dauid are. xiiii. generacions. And from Dauid vnto the captiuitie of Babilon, are. xiiii. generacions. And frō the captiuitie of babilō vnto christ are also. xiiii. generacions.

The byrthe of Jesus Christ was on this wise. Whē his mother Mary was betrouthed to Joseph, before they came to dwell together, she was founde with chylde by the holy ghoste. Thē Joseph her husbande beynge a perfecte mān, and lothe to make en ensample of her was mynded to put her awaye secretely.

Whyle he thus thought, beholde the angel of the Lord appeared vnto hym in a dreme, saying: Joseph ꝑ sonne of Dauid feare not to take vnto thee Mary thy wyfe. For that which is conceaued in her, is of ꝑ holy ghost. She shal bring forth a sonne, & thou shalt call his name Jesus. For he shall saue his people from their synnes.

And Joseph as sone as he awyke out of slepe, dyd as the aungell of the lord bad him, & toke his wyfe vnto hym, and knewe her not, tyl she had broughte forthe her firste sonne, and called his name Jesus.

¶ The. ii. Chapter.

When Jesus was borne at Bethlem in Jury, in the tyme of Herode ꝑ kyng. Behold there came wyse men from the East to Jerusalē saying: where is he ꝑ is borne kyng of Jewes?

we

we haue sene his starre in the East, and are come to worshyp hym.

When they had hearde the kinge, they departed: and lo the star which they sawe in the East, went before them, till it came and stode ouer the place where the chyld was. When they sawe the starre, they were meruciously glad: and went into the house, and founde the chylde with Mary his mother, & kneled down and worshipped him, and opened there treasures and offred vnto hym gyftes, golde, frankensence, and myrre.

¶ The. iii. Chapter.

IN those dayes John the Baptyste came, and preached in the wyldernes of Jury, sayenge: Repent, the kyngdom of heauen is at hand.

Bring forth therfore the frutes belongyng to repentaunce. And se that ye ones thynke not to saye in your selues, we haue Abraham to our father. For I saye vnto you, that god is able of the stones to rayse vp childzen vnto Abraham.

Euen nowe is the axe put vnto the rote of the tree: so that euery tree which bringeth not forth good fruite, is hewen downe and caste into the fyre. ¶ The. iiii. Chapter

IT is written, man shall not lyue by breade onelye, but by euerye word that proceedeth out of the mouth of God,

Thou shalte worshippe the lorde thy god, and him onely serue.

The people wich sat in darknes sawe great lyghte, and to them which sat in the region and shadow of deathe, lyght is begonne to shyne.

From that time Jesus beganne to preach and to saye, Repent for the kingdome of heauen is at hande.

He sayde vnto Peter and Andrewe folowe me, and

and I wyll make you fyshers of men. And they
streyghte waye lefte theyr nettes, and folowed
hym.

And he wente forthe frome thence, and sawe
other two brethern, James the sonne of zebede.
and John his brother in the shyppe with zebede
theyr father, mendynge theyr nettes, and called
them. And they without taryenge lefte the shyp
and their father, and folowed hym.

Blessed are the poore in spyrite, for theirs is the
kyngdome of heauen.

The. v. Chapter.

BLessed are they that mourne, for they shalbe
comforted.

Blessed are the meke, for they shall inherite the
earthe.

Blessed are they, which hunger and thyrst, for
righteousnes, for they shalbe filled.

Blessed are the merciful, for they shal obtaine
mercy.

Blessed are the pure in harte, for they shall see
god.

Blessed are the peacemakers, for they shalbe
called the chyldren of God

Blessed are they which suffer persecution for
ryghteousnes sake, for theyrs is the kyngdom of
heauen.

Blessed are ye whan men reuyle you, and per
secute you, and shall falsly saye al maner of euil
sayinges against you for my sake, reioyce and be
glad, for greate is your reward in heauen.

Ye are the salt of the earth: but yf the salt haue
lost her saltnes, what can be salted therwith? It
is thence forth good for nothynge, but to be cast
out and to be troden vnder foote of menne.

Ye are the lyghte of the worlde. A cytie that is
sette

sette on a hyll, cannot be hydde, neither do menne lyghte a candell, and put it vnder a buchel, but on a candelstycke, & it lighteth al that are in þ house. Let your lyght so shyne before mẽ, that they may se youre good workes, and glorify youre father whiche is in heauen.

Thinke not that I am come to destroy the law of the Prophetes: no I am not come to destroye them, but to fulfyll them. For truly I say vnto you, tyl heuen and earth perysche, one iote or one tittle of the lawe shal not scape, til al be fulfilled.

Who so euer breaketh one of these leste commaundementes, & teacheth mẽ so, he shalbe called the leste in the kingedome of heauẽ. But who so euer obserueth and teacheth, the same shal be called great in the kyngdom of heauen.

Ye haue heard howe it was said vnto them of the olde tyme. Thou shalt not kyl. For whosoeuer killeth, shall be in daunger of iudgement. But I saye vnto you, whosoeuer is angry with his brother shalbe in daunger of iudgement. Whosoeuer saieth vnto his brother Racha, shal be in daunger of a counsell. But whosoeuer saieth thou fole, shall be in daunger of hell fyre.

When thou offerest thy gift at the aulter, and there remembrest that thy brother hathe ought agaynst the: leue there thine offeryng before the aulter, and go thy waye firste, and be reconsiled to thy brother, and thẽ come and offer thy gyfte.

Agree with thine aduersarie quickelye, whyles thou arte in the waye with him, leste that thyne aduersarie deliuer þ to the iudge, and the iudge deliuer the to the minister, and then thou be cast into prisõ. Verely I saie vnto the, thou shalt not come oute thence, til thou haue paied the vtermost farthyng.

Ye

Ye haue heard howe it was said to them of the olde time. Thou shalt not commit aduoutry. But I saye vnto you, that who so euer loketh on a wife, lusting after her, hath committed aduoutry with her in his herte. Wherfore if thy right eye offende the, plucke him out, and cast hym frō the, better it is for the that one of thy members periche, then that thy hole body should be cast into hell. Also yf thy ryght hande offende the, cutte him of, and cast hym from the. Better it is the one of thy membres periche, then that all the body should be cast into hell.

It is sayd: who so euer putteth away his wyfe let hī geue hir a testimoniall also of deuocrewēte. But I say vnto you: who so euer putteth awaye his wife (excepte it be for fornicatiō) causeth hir to breake matrimonie. And who so euer marieth hir that is defosed, breaketh wedlocke.

Agaīne, ye haue heard howe it was sayd to thē of olde time. Thou shalt not forsweare thy selfe, but shalte perfourme thy othe to God. But I say vnto you, sweare not at all, neither by heuen for it is goddes seate, nor yet by the earthe, for it is hys fote stole: neyther by Jerusalē, for it is the citie of that great kyng, neither shalt thou swere by thy heade, bycause thou canst not make one white heere or blacke, but your cōmunicatiō shal be yea yea, & nay nay, for what soeuer is more then that commeth of euyll.

Ye haue heard how it is sayd: an eye for an eye: a toth for a toth. But I say vnto you: that ye resist not wrong. But whosoeuer geue the a blow on the right cheke, turne to him the other. And if any man will sue the at the lawe, & take away thy cote, let him haue thy cloke also. And whosoeuer wil cōpel ȳ to go wt him a myle, go wt hī twaine.

Geue to him that asketh, and frome him that
woulde borowe, turne not awaye.

Ye haue heard howe it is sayde: thou shalte
loue thy neighbour, and hate thine enemy. But
I saye vnto you, loue your enemyes, bleſſe them
that curſe you. Do good to them that hate you.
Pray for them which do you wrong and perſe-
cute you, that ye maye be the children of your fa-
ther which is in heauen: for he maketh his sonne
to arise on the euill and on ỹ good, and sendeth
his rayne on the iuſte and vniuſte. For yf ye loue
thē which loue you: what rewarde shall ye haue?
Do not the Publicans euen so? And yf ye be
frendly to your brethren onelye, what singular
thing, do ye? do not the Publicanes like wiſe?
ye shall therfore be perfecte euen as your father
whiche is in heauen, is perfecte.

¶ The. vi. Chapter.

TAke hede to your almes, that ye geue it
not in the sight of menne, to the intēte
that ye woulde be sene of them. Or els
ye get no rewarde of your father whiche is in
heauen. Whenſoeuer therfore thou geueſt thine
almes, ỹ shalte not make a trompet to be blowen
before thee, as the Ypocrites do in ỹ ſynagoges
and in the ſtretes for to be prayſed of mē. Verely
I saye vnto you, they haue their rewarde. But
when thou doeſt thine almes, let not thy left
hande knowe what thy right hande doeth, that
thine almes maye bee ſecrete: & thy father which
ſeeth in ſecrete, shal rewarde the openly.

When thou prayeſt, thou shalte not be as the
Ypocrites are. For they loue to ſtāde and pray
in the Synagoges and in the corners of the ſtre-
tes, becauſe they wolde be ſene of men. Verely
I saye vnto you, they haue their rewarde. But
when

when thou prayest, enter into thy chambre, and shutte thy doore to thee, and praye to thy father whiche is in secrete, and thy father whiche seeth in secrete, shall rewarde thee openly. And when ye praye, babble not muche as the Heathen doe, for they thinke that they shalbe heard, for their much babblinges sake. Be ye not lyke them therfore, for your father knoweth whereof you haue nede, before ye aske hym.

When ye faste be not sadde as the Ypocrites are. For they disfigure their faces, that they might be sene of men how they faste. Verely I saye vnto you, they haue their reward. But thou, when thou fastest, annoynte thine head, and washe thy face: that it appere not vnto men howe that thou fastest. But vnto thy father which is in secrete, and thy father whiche seeth in secrete, shall rewarde thee openlye.

Se that ye gather you not treasure vpon the earthe, where rust & mothes corrupte, & where theues breake through and steale. But gather ye treasure together in heauen, where neither rust nor mothes corrupte, & where theues neither breake vp nor steale. For wheresoeuer youre treasure is, there wyll youre heartes be also.

No man can serue two maysters. For either he shall hate the one, and loue the other, or elles he shall lene to the one, and despise the other: ye cannot serue God and Mammon.

I saye vnto you, be not carefull for your lyfe, what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the lyfe more worthe than meate, and the body more of value then raymēte? Beholde the fowles of the ayre: for they sowe not neither reape, nor yet carye into the barnes: and yet your heauēlye

father feedeth them: Are ye not muche better then they?
which of you (though he toke thought therfore) coulde put one cubite vnto his stature? And why care ye thē for raymēt? Considre the lilyes of the fielde howe they growe, they labour not neyther spinne. And yet for al that I saye vnto you, that euen Salomon in al his ryalltie was not araide like vnto one of these. Wherfore yf god so clothe the grasse, whych to day in the fielde, and to morowe shalbe cest into the fornace, shall he not muche more do the same vnto you, O ye of lytle fayth? Therfore take no thought saying: what shal we eate or what shal we drynke, or wer with shall we be clothed: After all these thynges seke the gentiles. For your heauenly father knoweth that ye haue nede of all these thynges. But rather seke ye fyrst the Kyngedome of heauen and the righteousenesse thereof, and all these thynges shalbe ministred vnto you. Care not then for to morow, but let the morow care for it selfe: for the day presēt hath euer ynough of his own trouble.

¶ The. vii. Chapter.

IUdge not, that ye be not iudged, for as ye iudge so shall ye be iudged. And with what measure ye meate, with the same shall it be measured to you againe.

Why seest thou a mote in thy brothers eye, and perceauest not ẏ beame that is in thine own eye? Or why sayest thou to thy brother: suffer me to plucke oute the mote out of thyne eye, and Behold a beame is in thyne owne eye. Ypocrite, first cast out ẏ beame out of thine owne eye, and then shalt thou see clearely to pluck out the mote out of thy brothers eye.

Geue not that which is holy to dogges, neyther

ther caste ye your pearles before swyne lest they tread them vnder theyr fete, and the other turne againe and all to rent you.

Axe and it shall be geuen you. Seke and ye shal finde. Knock and it shalbe opened vnto you. For whosoeuer axeth receaueth, & he that seketh, findeth, & to him that knocketh it shal be opened.

Whatsoeuer ye would that men should do to you, euen so do to them.

Enter in at the strayte gate: for wyde is the gate, and brode is they waye that leadeth to destruction: and many there be which go in therat. But strayte is the way whych leadeth vnto lyfe and fewe there be that finde it.

Beware of false prophetes, whiche come to you in sheepes clothing, but inwardly they be rauenyng wolues. Ye shall knowe them by theyr fruytes.

Euery tree that bryngeth not forthe good fruit, shalbe hewen down, and cast into the fyre.

Not all they that saye vnto me, Mayster, Mayster, shal enter into the kyngdom of heauē, but he that dothe my fathers wyll whyche is in heauen.

The. viii. Chapter.

SYr I am not worthy ꝑ thou shouldest come vnder my rooke, but speake the worde onely and my seruaunt shalbe healed.

Verely I saye vnto you: I haue not founde so great fayth, no, not in Israell.

Mayster, I wyll folowe the whither soeuer thou goest. And Jesus sayde vnto hym: the foxes haue holes, and the byrdes of ꝑ ayre haue nestes, but the sonne of the man hathe not whereon to rest his head.

Another that was of his disciples sayde vnto hym: maister suffre me first to go and bury my

fathee

father. But Jesus sayde vnto hym: folowe me and let the dead burie their deade.

And beholde the deuilles cryed out sayenge: O Jesu the sonne of god what haue we to do with thee? Art thou come hether to tormēte vs before the tyme become? And there was a good waye off from them a great heard of swyne fedyng. Then the deuils besought him sayinge: yf thou caste vs oute, suffer vs to go oure waye into ỹ heard of swyne. And he sayde vnto them: go your wayes.

The.ix. Chapter.

AND when Jesus sawe the fayethe of them, he sayde to the sicke of the palsie: sonne, be of good chere, thy sinnes be forgeuen thee.

Why eateth youre mayster with Publicanes and sinners? when Jesus hearde that, he sayde vnto them: The hole nede not the phisition, but they that are sycke. Go and learne what ỹ meaneth: I haue pleasure in mercy, & not in offring. For I am not come to call the righteous, but the synners to repentaunce.

No man pieceth an olde garment with a piece of newe clothe: for thē taketh he awaye the piece agayne from the garment, and the rente is made greater. Neither do men put newe wyne in olde vessels, for then the vessels breake, and the wyne runneth out, and the vessels perishe. But they powre newe wyne into newe vessels, and so are both saued together.

Then sayde he to his disciples: the harueste is greate, but the labourers are fewe. Wherfore praye the Lord of the harueste, to sende for the labourers into his harueste.

¶ The.x. Chapter.

AND he called his .xii. disciples vnto him, and gaue them power ouer vncleane spirites, to

cast

cast them out, and to heale all maner of sickenes-
ses and all maner diseases.

These .xii. dyd Jesus send, and commaunded
the, saying: Go not into the wayes that leade to
Gētiles, and into the cities of the Samaritanes
enter ye not but go rather to the loste shepe of the
house of Israell. Go and preache saying: that the
kyngdome of heauen is at hand. Heale the sicke,
clense the Lepers, rayse the drade, cast out the de-
uils. Freely ye haue receyued, freely geue agayn.
Possesse not golde nor syluer, nor brasse in youre
girdels, nor yet scrip towardes your iourneye,
neither two coates, neither shoes, nor yet a staffe.
For the workman is worthy to haue his meate.

Into whatsoeuer citie or toune ye shal come,
enquyre who is worthy in it, & there abyde tyll
ye go there. And when ye come in a house, salute
the same, & yf the house be worthye, youre peace
shall come vpon it: but if it be not worthye your
peace shal retourne to you againe. And whosoe-
uer shall not receiue you, nor wyll heare your
preaching, when ye departe out of that house or
that citie, shake of the duste of your fete. Truly
I saye vnto you, it shalbe easier for the lande of
Sodoma and Gomorra in the daye of iudgemēt
then for that citie.

Beholde I sende you forthe as shepe among
wolues. Be ye therfore wyse as serpētes, and in-
nocent as doues. Beware of menne, for they shal
deliuer you vp to the counsels, and shal scourge
you in their Synagoges. And ye shall be brought
to the head rulers and kynges for my sake, in
witnesse to them and to the Gentiles. But when
they deliuer you vp, take no thoughte howe or
what ye shall speake, for it shalbe geuen you euē
in ỹ same houre, what ye shall saye. For it is not

ye that speake, but the spirite of youre father whiche speaketh in you.

The brother shall betraye the brother to death, and the father the sonne. And the children shall arise agaynste theyre fathers and mothers, and shall put thē to death: and ye shall be hated of all men for my name: but he that endureth to thende shalbe saued.

When they persecute you in one Citye, flie into an other.

The disciple is not aboue his maister, nor yet the seruaunte aboue his Lord. It is inough for the disciple to be as his maister is, & that the seruaunte be as his Lorde is, if they haue called the Lorde of the house Beelzebub: howe much more shall they call them of the houshold so?

There is nothynge so close that shall not be opened, and nothing so hydde, that shall not be knowen.

And feare ye not them whiche kyl the bodye, and be not able to kyl the soule: But rather feare hym which is able to destroy both soule and bodye into hell.

Whosoeuer shall knowelege me before men, hym will I knowlege also before my father whiche is in heauen. But whosoeuer shall denye me before menne, hym will I also denye before my father which is in heauen.

Thinke not, that I am come to sende peace into the earth: I am not come to sende peace, but a sweard. For I am come to set a man at variaūce againste his father, and the doughter agaynst her mother, and ꝑ doughter in lawe against her mother in lawe: And a mannes foes shalbe they of his owne householde.

He ꝑ loueth his father, or mother more then

me,

me, is not mete for me. And he that loueth his sonne, or doughter more then me, is not mete for me: And he that taketh not his crosse & folowerth me, is not mete for me. He that fyndeth his lyfe, shall lose it: & he that loseth his lyfe for my sake, shall finde it.

He that receaueth you, receyueth me: and he that receyueth me, receyueth hym that sent me, he that receyueth a prophet in the name of a prophete shall receaue a prophetes rewarde: and he that receaueth a righteous man in the name of a righteous mā, shal receaue the reward of a righteous man. And whosoeuer shall geue vnto one of these lytles ones to dryncke a cuppe of colde water onely in the name of a disciple: I tell you of a trueth, he shall not lose his rewarde.

¶ The .xi. Chapter.

They that weare softe clothing, are in kinges houses.

Verely I saye vnto you, amonge the childzen of womenne arose there not a greater thē John the Baptiste. Notwithstandinge he that is leste in the kingdome of heauen, is greater then he.

From the tyme of John Baptiste hytherto, the kyngdome of heauen suffreth violence, and they that go to it with violence, pluck it vnto them.

John came neither eatinge nor drinkynge, & they saye he hath the deuyll. The sonne of mānne came eatynge and drinkyng, & they saye beholde a glutton and drincker of wyne, & a frende vnto publicanes and synners.

And thou Capernaū, which arte lyfte vp vnto heauen, shalt be brought downe to hell.

I praise the o father lord of heauē and earth, because thou hast hyd these thynges frō the wise

and

and prudent, and hast opened them vnto babes, euen so father, for so it pleased the.

No man knoweth the sonne but the father neither knoweth any mā the father, saue the sonne, and he to whome the sonne wyll open him.

Come to me all ye that labour and are laden, and I wyll ease you. Take my yoke on you and lerne of me, for I am meke and lowli in hert: and ye shal fynde rest vnto your soules. For my yoke is easy: and my burden is lyght.

The .xii. Chapter.

I Require mercy and not sacrifice.

They asked him sayinge: Is it lawfull to heale vpō the saboth dayes? because they myght accuse him. And he said vnto them: whych of you wold it be, yf he had a shyppe fallen into a pytte on the saboth daye, that wolde not take him and lyft him out? and howe much is a man better the a shepe? Wherfore it is lefull to do good dede on the saboth dayes.

Euery kyngdom deuided within it selfe, shal be brought to nought. Neyther shal any cītye or houshold deuided against it selfe, cōtinu. He that is not with me, is against me. And he that gathereth not with me, scattereth abroade.

Wherfore I say vnto you, al maner of synne and blasphemy shalbe forgeuē vnto men: but the blasphemy of the spyrete, shal not be forgiuen vnto menne. And whosoeuer speaketh agaynst the holy ghost, it shall not be forgeuē him, nor nether in this worlde, nether the worlde to come.

Ether make the tree good and hys frute good also: or els make the tree euil, and his frute euyll. For the tree is knowen by his frute.

O generation of Vipers, howe can ye saye well, when ye youre selues are euyll. For of the abundance

bundāce of the hart, the mouth speaketh. A good man out of the good treasure of his harte, bryngeth forth good thynges: And an euyll man, oute of his euyl treasure, bringeth forth euyl thinges. But I saye vnto you, that of euerye ydell wordes that menne shal haue spoken: they shall gyue accountes at the day of iudgemēt. For by thy wordes thou shall be iustified, & by thy workes thou shalt be condemned.

As Jonas was thre dayes & thre nightes in the whales belye, so shal the sonne of manne be thre dayes and thre nightes in the heart of the earth.

One saide vnto hym: beholde thy mother and thy brethren stande without, desirynge to speake with the: he answered and saide to him that told him. Who is my mother? or who are my brethē? and he stretched forth his hāde ouer his disciples and sayde: beholde my mother and my brethren. For whosoeuer doth my fathers wyll whiche is in heauen, thi same is my brother, suster, and mother.

¶ The. xlii. Chapter.

AND the disciples came and said to him. Why speakest thou to theym in parables? He answered and said vnto them: it is geuen vnto you to knowe the secretes of the kingdom of heauen, but to them it is not geuē. For whosoeuer hath to him shalbe geuē, and he shall haue abundance but whosoeuer hath not, from him shall be taken away euen that he hath.

This peoples hartes are waxed grosse, & their eares will dull of hearynge, and their eyes haue they closed least they shulde see wyth their eyes, and heare with eares, & shulde vnderstand wyth their hartes, and shoulde tourne, that I myghte heale them. But blessed are your eyes, for they

see,

see, & youre eares, for they heare. Verely I saye vnto you, that many prophetes and perfect men haue desired to see those thinges whiche ye se, & haue not sene thē, & to here those thinges which ye heare, and haue not hearde them.

The sonne of manne shal sende forth his angels & they shall gather out of his kyngdom all thinges that offende, and them whiche do iniquitie, and shall caste them into a furnes of fyre, there shalbe waylyng and knaschyng of teth. Then shall the iuste mē shyne as bryght as the sonne in the kyngdome of their father.

Whence cometh all this wysedome & power vnto him? Is not this the carpenters sonne, is not is mother called Marye? and his brethrē be called James & Joseph and Simō, and Judas? and are not his systers all here with vs? whens hathe he all these thinges.

A prophete is not without honoure, saue in his owne countre, and amonge his owne kynne.

¶ The. xiiii. Chapter.

AND when his disciples sawe hym walkynge on the see, they were troubled, sayeng: it is some spyte, and cryed out for feare. And streyght waye Jesus spake vnto thē sayenge: Be of good cheare, it is I, be not afrayed.

¶ The. xv. Chapter.

HE that curseth father or mother, shall suffer death.

This people draweth nye to me with their mouthes, and honoureth me with their lyppes, howbeit, their hartes are farre frome me: but in vaine they worship me teaching doctrines, whiche are nothinge but mens preceptes.

That which goeth into the mouthe, defileth not the man: but that which commeth out of the mouth

mouth defileth the man.

All plantes which my heauenlye father hathe not planted, shalbe plucked vp by the rotes.

Yf the blynde leede the blynde, bothe shall fall into the dyche.

Out of the herte come euyll thoughtes, murder breakyng of wedlocke, whoredome, theefte, false witnes berynge, blasphemye. These are the thinges which defyle a manne. But to eate with vnwaschen handes, defileth not a man.

Then came to him his disciples, & besoughte hym sayenge: sende her awaye, for she foloweth vs crying. He answered and sayd: I am not sent but vnto the loost shepe of the house of Israel.

It is not good to take the chyldrens bread, and to caste it to whelpes. She answered and sayde: truthe lord, neuertheles the welpes eate of the crommes, which fall from their masters table.

¶ The. xvi. Chapter.

AT euen ye saye, we shall haue fayre wedder, and that because the skye is reed: and in the morneyng ye saye, to daye shalbe foule wedder, & that because the skye is cloudy and reed.

When Jesus came into þ coastes of the cytie which is called Cesarea Philippi, he axed his disciples sayeng: Whō do mē saye that I the sonne of man am? They sayd: some saye thou art John Baptist, some Helias, some Jeremias, or one of þ prophetes. He saide vnto thē: but whō saye ye that I am? Simō Peter answered & said: Thou art Christ the sonne of þ liuing god. And Jesus answered and sayd to him: Happy arte thou Simon þ sonne of Jonas, for flesche and bloud hath not opened vnto the that, but my father whiche is in heauē. And I saye also vnto the, that thou art Peter: and vpō this rocke, I wyll bylde my con-

congregacion And the gates of hell shall not pre
uayle agaynste it. And I wyll geue vnto the, the
keyes of the kyngdome of heauen. & whatsoeuer
thou byndest vpon earth, shalbe bound in heauē
& whatsoeuer thou lowsest on earth, shalbe lowsed in heauen.

But Peter toke him aside, and began to rebuke him sayeng: Master fauer thy selfe, this shal not come to the. Then tourned he a boute and sayd vnto Peter: come after me Satā, thou offendest me because thou sauourest not godly thinges, but worldly thynges.

Yf any man wyll folow me, lette him forsake hym selfe, and take vp his crosse and folowe me. For whosoeuer wyll saue hys lyfe, shall loose it, And whosoeuer shall lose his life for my sake, shal fynde it. What shal it profyte a mānc though he shulde wyne all the whole worlde, yf he loose his owne soule? Or els what shall a man geue to redeme his soule agayne with all? For the sonne of man shal come in the glory of his father with his angels, and then shal he rewarde euerye man accordynge to his dedes.

¶ The .xvii. Chapter.

ANd beholde there came a voyce oute of that cloude sayinge: thys is my deare sonne, in whom I delyte, here hym.

I saye verely vnto you, yf ye hadde faith as a grayne of mustarde seede, ye shulde say vnto this mountaine, remoue hence to yonder place and he shulde remoue, neither shuld anye thynge be vnpossible for you to do. How be it this kind goeth not out, but by prayer and fastynge.

What thynkest thou Simon, of whom do the kynges of the earthe, take tribute or pol money? of their children or of straungers, Peter sayd vn

to

to hym of straungers. The sayd Jesus vnto hym agayne: then are the chyldren fre.

Neuertheles, lest we shuld offend them, go to the sea, and cast in thyne angle, and take the fyche that fyrst cometh vp, and when thou hast opened his mouthe, thou shalte fynde a pece of twentye pence, that take, and paye for me and the.

¶ The. viii. Chapter.

The dysciples came vnto Jesus saying: who is the greatest in the kyngdome of heauen? Jesus called a chylde vnto hym, and set hym in ꝑ myddes of them, and sayde: Verely I saye vnto you, excepte ye tourne, and become as children, ye cannot enter into the kingdome of heauē, whoso euer therfore humbleth hym selfe as thys chylde, the same is the greatest in the kyngdome of heauen. And whosoeuer receaueth suche a chylde in my name, receaueth me. But whosoeuer offende one of these lytel ones which beleue in me, it were better for hym that a milstone were hāged about his necke, and that he were drowned in ꝑ depthe of the sea.

Wo be vnto the worlde because of offences. Howe be it, it cannot be auoyded but that offences shalbe geuē. Neuertheles wo be to the mā by whome the offence commeth. Wherfore if the hande, or thy foote offende the, cut hym of & caste hym from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest hauyng two hādes or two feete, be cast into euerla styng fyre. And if also thine eye offendeth, plucke him oute and cast him from the. It is better for the to enter into lyfe with one eye, then hauynge two eyes to be cast in hel fyre.

Se that ye despise not one of these litelōs. For I say vnto you ꝑ in heauē their angels alwayes behold

beholde the face of my father whiche is in heuen.

The sonne of man is come to saue ẏ, which is lost. Yf thy brother trespace against the, go & tell hym hys faute betwene hym and the alone, yf he heare the, thou hast wonne thy brother, but yf he heare the not, then take yet with the one or two, that in the mouthe of two or thre wytnesses all thynges may be stablyshed. Yf he here not them, tell it vnto the congregacion, if he heare not the congregaciō, take him as an hethen man and as a publican. Verely I say vnto you, what soeuer ye bynde on earth, shalbe bound in heauen: And whatsoeuer ye lowse on earthe, shalbe lowsed in heauen.

Againe I say vnto you, that if two of you shal agre in earthe vpon any maner thynge, whatsoeuer they shall desyre, it shalbe geuen them of my father which is in heauē. For where two or thre are gathered together in my name, there am I in the middes of them.

Maister howe ofte shall I forgeue my brother yf he synne agaynst me, seuen tymes? Jesus sayd vnto him: I say not vnto thee seuen tymes, but seuenty times, seuen tymes.

O euyll seruaunt, I forgaue the all that dette because thou prayest me: was it not mete also ẏ thou shuldest haue had compassion on thy felow euen as I had compassyon on the? And his lorde was wrothe, & delyuered hym to the iaylers tyll he should payē all that was due to hym. So likewise shall my heauēly father do vnto you, except ye forgiue with your hartes, eache one to his brother theyr trespases.

¶ The. xix. Chapter.

IS it lawfull for a man to put away his wife for all maner of causes? He answered and

sayde

sayde vnto them: haue ye not redde, howe that he whych made man and woman and sayd for this thyng, shall a man leaue father and mother, and cleue vnto his wife, and they twaine shalbe one flesche. Wherfore nowe are they not twayne, but one flesh. Let no man therfore put a sunder that which god hath cuppled together. Then sayde they to him: Why did Moses cõmaunde to geue a testimoniall of diuorcement, & to put her away? he sayd vnto them: Moses because of þ hardnes of youre hartes, suffred you to put awaye youre wyues: but from the begynninge it was not so. I say therfore vnto you, whosoeuer putteth away his wife (except it be for fornication) & marieth another breaketh wedlocke, & whosoeuer marieth her whyche is deuorced, doth commit aduoutry. Then sayd his disciples to hym, yf the matter be so bet weene man and wyfe then it is not good to mary.

There are chaste, whyche were so borne, oute of their mothers belly. And there are chast which be made of men. And there are chast whych haue made them selues chaste for the kyngdom of heauens sake. He that can take it, let him take it.

Suffer the chyldren, and forbyd them not to come to me, for of suche is the kingdõ of heauen.

Why callest thou me good? there is none good but one, and that is god.

If thou wylte enter into lyfe, kepe the commaundementes.

Yf thou wilt be perfect, go and sell that thou hast, and geue it to þ poore, and thou shalt haue treasure in heauen, and come and folowe me.

Verely I saye vnto you, it is hard for a riche man to entre into the kingdome of heauen. And moreouer I say vnto you, it is easyer for a camel

to go through the eye of nedle', then for a ryche man to enter into the kingdome of god.

Then sayd Peter to hym. Behold we haue forsaken all and folowe the: what shal we haue? Jesus said vnto them: verely I saye to you, whē the sonne of man shall sit in the seate of his maiestie, ye which folow me in the secende generatiō shal syt also vpon .xii. seates, and iudge the .xii. trybes of Israel. And whosoeuer forsaketh houses, or brethrē, or sisters, other father or mother, or wyfe or chyldren, or landes for my name sake the same shall receiue an hundred folde, and shall inherite euerlastyng lyfe.

¶ The .xx Chapter

THe last shalbe first, and the first shalbe last, for many are called and fewe be chosen.

To syt on my right hand, and on my left hand is not myne to geue, but to them for whome it is prepared of my father.

Ye knowe that the Lordes of the Gentiles haue dominatiō ouer thē. And they þ are great exercise power ouer them. It shal not be so amonge you, but whosoeuer wyll be greate among you, let hym be youre minister, and whosoeuer wyl be cheke, let hym be your seruaunt, euen as the sōne of mā came not to be ministred vnto, but to minister, and to geue his life for the redēption of many.

¶ The .xxi. Chapter.

AND Jesus wente into the temple of God, and cast out all them that sould and bought in the temple, and ouerthrewe the tables of the moneye chaungers, and the seates of them that sould doues, and said to them. It is written, my house shalbe called the house of prayer. But ye haue made it a denne of theues.

howe

Howe sone is the figge tree wytherd away? Jesus sayde vnto them: Verely I saye vnto you yf ye shall haue fayth and shall not doubt, ye shal not onely do that which I haue done to ỳ fygge tree, but also yf ye shal saye vnto this mountayn take thy selfe away and cast thy selfe into the sea it shalbe done. And whatsoeuer ye shal aske i prayer (yf ye beleue) ye shall receaue it.

¶ The. xxii. Chapter.

Then the kynge came in, to visit the gestes: and spied there a man whiche had not on a weddyng garmente, and sayde vnto hym, frende, howe fortuned it that thou camest in hither and hast not on a weddynge garment? And he was euen speacheles'. Then sayde the kynge to hys ministers: take and bynde hym hande and foote, and cast hym into vtter darkenesse, there shalbe wepyng and gnasching of teeth, for many ar called and few are chosen.

Maister, we knowe that thou arte true, and teachest the way of god truely, neither carest for any man, for thou considrest not mennes estate.

Geue to Cesar that whiche is Cesars: and geue to god that, which is goddes.

Moses bad, yf a man dye hauing no childre, that the brother mary his wife, and reyse vp seed vnto his brother.

In the resurrection they neither mary nor are maryed, but are as the aungels of heauen.

God is not the god of the deade, but of the lyuynge.

Maister whiche is the chiefe commaundemẽt in the lawe? Jesus sayde to hym: Loue the Lorde thy god with all thine, hearte, with al thine soule and with al thy mynd. This is the first and the chiefe commaundemente. And there is another

lyke vnto this, Loue thine neighbour as thy self In these two commaundementes hange all the lawe and the prophetes.

¶ The. xxiii. Chapter.

THe Scribes and the Pharisees sit in Moyses seate. All therfore whatsoeuer they bid you obserue, that obserue and do but after theyr workes do not, for they saye and doo not. Ye and they bynde heauye burthens and greuous to be borne, and leye on mennes shoulders: but they themselues will not heaue at them with one of their fingers. All their workes they do for to be sene of menne. They set abroade theyr phylacteries, and make large borders on theyr garmēt and loue to syt vppermost at feastes, and to haue chiefe seates in the Synagoges, and gretings in the marketes, and to be called of menne Rabbi. But ye shal not suffre your selues to be called Rabbi. For one is your maister, that is to wyt Christ, and al ye are brethren. And call no man your father vpon the earth. For there is but one your father, and he is in heauen. Bet not called masters, for there is but one your master, and he is Chryst. He that is greatest among you, shalbe your seruaunt. But whosoeuer exalteth himself shalbe brought lowe. And he that humble hymselfe, shalbe exalted.

Whosoeuer sweareth by the aulter, sweareth by it, and by all that thereon is. And whosoeuer sweareth by the tēple, sweareth by it, and bi hym that dwelleth therein. And he that sweareth by heauen, sweareth by the seate of god, and by him that sitteth theron.

Wo be to you Scribes and Phariseis. Ypocrites which tithe Wynte, Anyse, and Commin: and leaue the weyghtier matiers of the law vn-

done

done, iudgement, mercy, and fayth. These oughe you to haue done, and not to haue left the other vndone. Ye blynde guydes whiche strayne out a gnat, and swalowe a Cammyll.

Jerusalem, Jerusalem whiche kyllest Prophetes and stonest them whiche are sent to thee: Howe often wolde I haue gathered thy children together, as ỹ henne gathereth her chickens vnder her wynges, but ye wolde not.

¶ The. xxiiii. Chapter

BEcause iniquitie shall haue the vpper hand the loue of many shal abate. But he that endureth to the ende, the same shalbe safe

As the lyghtnyng commeth out of the Easte, and shineth into the west, so shal the comming of the sonne of man be.

Wherseuer a deade carkes is, euen thither wyll the Egles resorte,

Immediatlye after the tribulacions of those dayes, shal the sunne be darkened, and the mone shall not geue her lyght, and the stares shall fall from heauen, and the powers of heauē shal moue And then shal appere the sygne of the sōne of mā in heauen, and then shall all the kynredes of ỹ Earthe mourne, and they shall se the sōne of mā come in the cloudes of heauen with powr and great glory. And he shall send his angels with ỹ great voyce of a trompe, and they shal gather together his chosen from ỹ foure wyndes, and frō the one ende of the worlde to the other.

Heauen and earth shall perishe, but my wordes shall abyde. But of that day and hour knoweth noman, no not the aungels of heauen, but my father onely.

Wake therefore, because ye know not what houre youre mayster wyll come.

Be ye also redye, for in the houre ye thynke he wolde not, wyll the sonne of manne come.

¶ The.xxv. Chapter.

WAtche for ye knowe neyther the daye nor yet the houre when the sonne of man shall come.

Unto euery manne that hathe shalbe geuen, and he shal haue abundaunce, and from him that hath not, shalbe taken awaye, euē that he hathe.

¶When the sonne of man commeth in his glory and all the holy aungels with him, them shall he syt vpon the seate of his glory, and before hym shalbe gathered all nacions, and he shall separate them one from another, as a shepehearde deuideth the shepe from the goates. And he shall sette the shepe on his righte hande, and the goates on the lyfte. Then shall the kyng saye to thē on his right hande. Come ye blessed chyldren of my father: inherite ye ꝑ kingdom prepared for you frō the beginning of the worlde. For I was an hongred and ye gaue me meate, &c. Then shall the righteous answere hym, saying: Maister when sawe we thee an hungred, and feede thee? &c. And the kynge shall answere and saye vnto thē, verely I saye vnto you: in as muche as ye haue done it vnto one of ꝑ least of these my brethrē, ye haue done it to me. Then shall the kyng saye vnto thē that shalbe on the lefte hande: Departe from me ye cursed, into euerlastyng fyre, which is prepared for the deuill and his angels. For I was an hungred, and ye gaue me no meate, &c. Thē shall they saye also, maister whē sawe we thee an hōgred. &c. Then shall he aunswere them and saye. Verely I say vnto you, in as muche as ye did it not to one of the least of these, ye did it not to me.

me. And these shall go into euerlasting payne, and the righteous into lyfe eternall.

¶ The.xxvi.Chapter.

What neded this waste? this oyntment might haue bene well sold, and geuen to the poore whē Jesus vnderstode that, he sayd vnto thē: why trouble you the womā she hath wrought a good worke vpō me. For ye shall haue poore folke alwayes with you: but me shall ye not haue alwayes. And in that she casted this oyntment on my body, she did it to burie me withall. Verely I saye vnto you, whersoeuer this gospell shal be preached throughout all the worlde, there shall also this that she hathe done, be tolde for a memoriall of her.

As they did eate: Jesus toke bread and gaue thākes, brake it and gaue it to the disciples and sayd: Take, eate, this is my bodye. And he toke the cup, and thanked, and gaue it them, sayinge: drinke of it euery one. For this is my bloud of the newe testament that shalbe shedde for manye, for the remission of synnes.

And he came vnto the disciples, and founde them a slepe, and sayde to Peter: what coulde ye not watche with me one houre? watche & praye, that ye fall not into temptacion. The spirite is wyllyng, but the fleshe is weake.

Put vp thy swearde into his sheate, for all that laye hande on the sweard, shall perishe with the swearde.

¶ The.xxvii.Chapter.

And beholde the vayle of the temple didde rent in twayne from the toppe to the bottome, and the earthe did quake, and ẏ stones did rente, and graues did open, and the bodye of many sainctes which slepte, arose and came oute of

the graues after his resurrection, and came into the holy citie, and appered vnto many.

The.xxviii. Chapter.

AND Jesus came and spake vnto them saying: al power is geuen vnto me in heauen and in earth. Go therfore and teache all nacions, baptising them in the name of the father, and the sonne, & the holy ghost, teachinge the to obserue all thynges what soeuer I cōmaunded you. And lo I am with you alwaye, euen vntill the ende of the worlde.

¶ The ende of the gospell of saiuct Matthewe.

☞ The gospell of S. Marke

The.i. Chapter.

Sende my messenger before thy face, whiche shall prepare thy waye before the. The voyce of a cryer in ỹ wildernes: prepare ye the waye of the Lorde, make his pathes strayghte.

John dyd Baptise in ỹ wildernes, and preache ỹ baptyme of repentaunce, for the remission of synnes,

John was clothed with Camilles heare, and with a gyrdell of a skyn about his loynes, & he dyd eate Locustes, and wyld honye, and preached saying: a stronger then I cōmeth after me, whose

shoe

thoe latther I am not worthy to stope downe & vnlose. I haue baptised you with water: but he shall baptise you with the holy ghoste.

And it came to passe in those dayes that Jesus came from Nazareth a citie of Galile: and was baptised of John in Jordane. And as sone as he was come out of the water, John sawe heauen open, & the holye ghost descendynge vpon hym, lyke a doue.

And there came a voyce from heauen. Thou arte my deare sonne in whome I delyte.

After John was taken, Jesus came into Galile, preachinge ỹ gospel of the kyngdome of god, and saying: the time is come, & the kyngdome of God is at hande, repente and beleue the gospell.

As he walked by the sea of Galile, he sawe Simon and Andrewe his brother castinge nettes into ỹ sea, for they were fishers. And Jesus said vnto them, folowe me, and I wyll make you fyshers of menne. And straight waye they forsoke there nettes, and folowed him.

And when he had gone a lytle further thẽce, he sawe James the sonne of zebede and John his brother, euen as they were in the shippe mẽding their nettes, and anone he called them. And they lefte their father zebede in the shippe with his hyred seruauntes, & went their waye after him.

He taught thẽ as one that hadde powre, with him, and not as the Scribes.

And there was in their sinagoge a man vexed with an vnclene spyrite, that cried saying: Let be, what haue we to do with ỹ Jesus of Nazareth: Art thou come to destroy vs? I knowe the what thou arte euen that holy of God.

And he caste out many deuyls, and suffred not the deuyls to speake, because they knewe him.

Se thou saye nothing to any man: but get the hence, and shewe thy selfe to the priest, and offer for thy clensynge, those thynges whiche Moses commaunded, for a testimoniall vnto them.

¶ The.ii. Chapter.

WHo can forgeue synnes but onely God? And as Jesus passed by, he sawe Leui the sonne of Alphey sit at the receite of custome, and saide vnto him: folowe me. And he arose and followed him.

The whole haue no nede of the phisition but the sicke. I cam not to cause the righteouse, but the synners to repentaunce.

No man soweth a pece of newe clothe vnto an old garmēt, for then taketh he away ꝑ new pece from the olde, and so is the rent worse. In lykewise, no man poureth newe wyne into olde vessels, for yf he do, the newe wyne breaketh ꝑ vessels, and the wyne runneth oute, and the vessels are marred, but newe wyne must be powred into new vessels.

The Saboth was made for man, and not man for the Saboth.

¶ The.iii. Chapter.

AND when the vncleane spirites sawe him, they fell downe before him, and cryed saying: thou art the sonne of god. And he straightely charged them that they shulde not vtter him.

Howe can Satan dryue out Satan? for yf a realme be deuided against it selfe, that realme cā not endure. Or yf a house be deuided against it selfe, that house cannot continue. So yf Satan make insurrection against hym selfe and be deuided, he can not continue, but is at an ende.

Verely I say vnto you, all sinnes shalbe forgiuen vnto mens chyldrē, and blasphemy where with

with, they blaspheme. But he that blaspheameth the holy ghost, shal neuer haue forgeuenes, but is in daunger of eternall damnation, because they sayd, he had an vnclene spryte.

Behold thy mother and thy brethrene seke for the without. And he answered thē sayeng: Who is my mother, & my brethrē? And he loked round about on his disciples, whiche sate in compasse about hym and sayde: beholde my mother and my brethren. For whosoeuer doeth the wyll of god, he is my brother, my syster, and mother.

¶ The. iiii. Chapter.

VNto you it is geuen to knowe the mystery of the kingdom of god. But vnto thē that are without, shal all thynges be done in similitudes, that whē they se, they shall see, and not discerne, and when they heare, they shall heare, & not vnderstāde, leaste at any tyme they shoulde tourne, and their synnes shulde be forgeuen them.

There is nothing so preuye, that shall not be opened, neyther soo secrete, but that it shall come abroade.

With what measure ye mete, with the same shall it be measured vnto you againe.

Vnto him that hath, shall it be geuē: and from him that hath not, shalbe taken awaye euen that he hathe.

What kynde is this, for bothe wynde and see obey him.

¶ The. v. Chapter.

WHen he had spyed Jesus a farre of, he ran & worshipped him and cried with a lowde voyce & saide: What haue I to do with the Jesus the sonne of ỹ moste hyest god? I require the in the name of God that thou torment me not.

All the deuilles besought him sayinge: Sende

vs into the heerde of swyne, that we maye entre into them. And anone Jesus gaue them leue.

¶ The. vi. Chapter.

IS not this that carpenter Maryes son the brother of James and Joses, and of Juda & Symon? and are not his systers here with vs, & they were offended by hym.

And Jesus saide vnto them: A prophete is not dispised but in his owne countre, & amonge his owne kinne, and among thē that are of the same housholde.

And he called the twelue and beganne to sende them two and two, and gaue thē power ouer vnclene spyrites. And commaunded them, that they shoulde take nothynge vnto theyr iourneye saue a rodde onelye, neyther scryppe neyther bread neyther money in their pourses, but shoulde be shood with sandales. And that they shoulde not put on two cootes. And he sayde vnto them. Wherso euer ye enter into an house, there abyde tyll ye departe thence: And whosoeuer shall not receaue you, nor heare you, whā ye departe thēce shake of the duste that is vnder your feete, for a witnes vnto thē. I say verely vnto you, it shalbe easier for Sodom & Gomor at the day of iudgement, then for that cytie: And they went oute and preached, that they shoulde repent: and they caste out many deuyls. And they annointed many that were sicke with oyle and healed them.

It is not lawfull for the, to haue thy brothers wyfe.

When they sawe him walkynge vpon the see, they supposed it haddebene a spyrite, & cried out for they all saw him, and were afrayed.

¶ The. vii. Chapter.

The

The Pharises and all the Iewes, except they wache their handes ofte, eate not, obseruing the traditions of the elders. And when they come frome the market except they wache, they eate not.

This people honoureth me with their lippes, but their herte is farre frome me. In vaine they worshippe me, teachyng doctrines whiche are nothinge but the commaundemētes of men. For ye laye the commaundementes of God aparte, & & obserue the traditions of mēne, as the waschyng of cruses and of cuppes, and many other suche like thinges ye do.

Whosoeuer curseth father or mother, lette him dye for it.

There is nothing without a manne that can defyle hym when it entreth into hym: but those thinges whiche proceede out of him, are these which defyle the man.

It is not mete to take the chyldrens breade & to cast it vnto whelpes. She answered & sayde vnto him: euē so master, neuertheless, the whelpes also eate vnder the table of the chyldrens crowmes.

They brought vnto him one that was deffe, and stambred in his speche, & prayde him to put his hande vpon him, & he toke him a syde frome the people, and put his fingers in his eares and dyd spyt and touched his tounge, & loked vp to heauen and sighthed and saide vnto him: Ephatha, ỳ is to saye be opened. And straight waye his eare were opened, & the stringe of his tonge was lowsed, and he spake plaine.

¶ The. viii. Chapter.

And he caught the blynde by the hande and ledde him out of the towne, and sput in his

eyes,

eyes, and put hys handes vpon hym axed hym wether he sawe ought: and he loked vp and sayd I se the menne, for I se them walke as they were trees.

Whom do men say that I am? And they answered: some saye thou arte Iohn Baptiste, some say Helias, & some one of the prophetes. And he said vnto them: But whom saye ye that I am? Peter answered and sayde vnto hym. Thou arte very Christe.

Peter toke hym aside, and began to chyde him. Then he turned about, & loked on hys disciples, and rebuked Peter sayeng: Go after me Satan, for thou sauerest not the thynges of god, but the thinges of men.

Whosoeuer wyll folowe me, lette hym forsake hym selfe, and take vp his crosse and folow me. For whosoeuer wyll saue his lyfe, shall lowse it. But whosoeuer shall lose his life for my sake, and the gospels, the same shall saue it. What shal profet a manne yf he shoulde wynne all the whole worlde & lowse his owne soule? or els what shall a man geue to redeme his soule agayne? Whosoeuer therfore shalbe ashamed of me & of my wordes, amonge these aduouterours and synful generation, of him shal the sonne of mā be ashamed when he commeth in the glory of his father with the holy angels.

The. ix. Chapter.

And there came out of the cloude sayeng. This is my deare sonne, here him.

All thynges are possible to hym that beleueth. Lorde I beleue, helpe myne vnbelefe.

And when he was come into the house, his disciples axed hym secretly, why coulde not we cast him out? And he saide vnto them: this kynd can by

by no nother meanes come forthe but by prayer and fastynge.
By the waye they reasoned amonge themselues, who should be the chefest. And he sat downe and called the twelue vnto him, and sayd to them: Yf any man desire to be fyrst, the same shalbe last of all, and seruaunte vnto all. And he toke a childe and set him in ymiddes of them, and toke him in his armes, and sayd vnto them:: Whosoeuer receaueth any suche a childe in my name, receaueth me: and whosoeuer receaueth me, receaueth not me but him that sent me.
Whosoeuer is not agaynst you, is on your part And whosoeuer shall gyue you a cup of water to drynke for my name sake, because ye belonge to Christe, verely I saye vnto you, he shall not lose his rewarde.
Whosoeuer shall offend one of these lytell ones, that beleue in me, it where better for hym, that a mylstone were hanged about his necke, and that he were cast into the see. Wherfore yf thy hande offende the, cut him of. It is better to enter into lyfe maymed, then haupnge two handes go into hell, into a fyre that neuer shalbe queuched, wher the worme dieth not, and the fyre neuer goth out Lykewyse yf thy foote offende the, cut him of, for it is better &c. Euen so yf thyne eye offendethe, plucke him out, for it is better. &c.

The. x. Chapter.

The Pharises came and axed hym a question whether it was laufull for a manne, to put awaye his wyfe, to proue him. And he answered and sayd vnto them: What dyd Moses byd you do? And they said. Moses suffred to write a testimoniall of denorsement, and to put her awaye.
And Iesus answered & sayd vnto them: For the hardnes

hardnes of youre hartes he wrote this precepte vnto you. But at the fyrst creation, God made thē mā and womā. And for this thing sake, shall man leue his father & mather & bide by his wife, and they twayne shalbe one flesche. So then are they nowe not twayne but one flesche. Therfor what God hath cuppled, let no manne seperate. And in the house his disciples axed him again of that matter. and he said vnto them: Whosoeuer putteth awaye his wyfe & marieth another, byeketh wedlocke to herwarde, and yf a woman forsake her husbande and be maried to another she committeth aduoutry.

Suffer the childzen to come vnto me, and forbyd them not. For of suche is the kingedome of god. Verely I say vnto you, whosoeuer shal not receaue the kyngdome of god as a childe, he shall not entre there in. And he toke thē vp in hys armes, & put his handes vpon them, & blessed them.

There is no manne good but one, whiche is God.

Go and sell all that thou hast, and geue to the pooze, and thou shalte haue treasure in heauen, and come and folowe me, and take vp thy crosse.

What an harde thinge is it for them that haue riches, to enter into the kingdome of GOD.

Childzen howe hard is it for them that trust in riches to enter into the kingdome of heauen. It is easier for a camell to go thorowe the eye of a nedle, then for a riche manne to enter into the kyngdome of god.

Verely I say vnto you, there is no man that forsaketh house, or bzethzen, or systers, or father or mother, or wyfe, other chyldzen, or landes for my sake and the gospels, whiche shal not receyue an hondzed folde nowe in this lyfe, houses and

bzethzen,

brethren, and sisters, and mothers, and chyldren, and landes with persecucions: and in the worlde to come, eternall lyfe.

To sitte on my right hande, and on my lefte hande, is not mine to geue, but to them for whō it is prepared.

Ye know that they which seme to beare rule amonge the Gentiles, raygne as lordes ouer thē and they that be great among them, exercise auctorite ouer them. So shal it not be among you but whosoeuer of you wyll be great among you, shalbe your minister. And whosoeuer wil be master shalbe seruaunt vnto all. For euen the sonne of man came not to be ministred vnto, but to minister, and to geue his life for the redemption of many.

¶ The. xi. Chapter

AND Jesus wente into the temple, and began to caste out the sellers and byers, in the temple, and ouerthrewe the tables of the money chaūgers, and the stoles of them that sold doues, and wolde not suffer that any manne carryed a vessell through the temple. And he taught, sayinge vnto them is it not wrytten: my house shalbe called the house of prayer vnto al nations? but ye haue made it a den of theues.

Verely I say vnto you, that whosoeuer shal saye vnto this mountayne, take awaye thy selfe, and cast thi selfe into the sea, and shal not wauer in his harte, but shal beleue those thynges which he sayeth shal come to passe: whatsoeuer he sayth shalbe done to him. Therfore I saye vnto you, whatsoeuer ye desire when ye praye, beleue that ye shall haue it, and shalbe done vnto you.

When ye stand and praye forgeue, yf ye haue any thinge agaynst any manne, that your father

also which is in heauen, maye forgeue you youre trespaces.

¶ The .xii. Chapter.

Master we know that thou arte true, and carest for no man, for thou consyderest not the degree of men, but teachest the waye of God truely.

Geue to Cesar that which belongeth to Cesar, and to god that, which pertayneth to god.

Moses wrote, yf a mans brother dye, and leue his wyfe behinde hym, and leue no childzen, that then his brother shulde take his wyfe, and reyse vp seed vnto his brother.

When men shall ryse agayne from death, they neyther mary, nozare maryed, but are as ỳ aungels which are in heauen.

God is not the god of the deade, but the god of the lyuyng.

Thou shalte loue the Lorde thy God with all thy hearte, and with all thy soule, and with all thy mynde, and with all thy strength, this is the firste commaundement. And the seconde is lyke to this. Thou shalbe loue thy neyghboure as thy selfe. There is none other commaundemente greater then these.

Beware of the Scribes, which loue to go in longe clothing, and loue salutacions in the market places, and the chiefe seates in ỳ synagoges and to sit in the vppermoste rounes, and feastes, and deuoure widdowes houses, and that vnder a colours of longe prayying. These shal receyue greater damnation.

Verelye I saye vnto you, that this poore wyddowe, hath caste more in, then all they which haue caste into the treasure, for they all dyd caste in of their superfluitie: but she of her pouertie

did

did cast shall that she had, euen all her liuing.

¶ The. xiii. Chapter.

THey shall bring you vp to the counsels and into the Synagoges, and ye shall be beaten, ye and shalbe brought before rulers and kynges for my sake for a testimoniall vnto them.

But when they leade you and presence you, take no thought afore hande what ye shall saye, neither ymagin nothing. But whatsoeuer is gyuen you at the same tyme, that speake. For it shall not be ye that shall speake, but the holye Ghoste.

Whosoeuer shall endure vnto the ende the same shalbe sake.

Yf any man saye vnto you, lo, here is Christe, or, he is there, beleue not, for false Christes shall ryse, and false prophetes, and shal shewe miracles and wounders, to deceyue yf it were possible, euē the electe. But take ye hede, beholde I haue shewed you all thynges before.

Then shall they see the sonne of manne comynge in the cloudes with greate power & glorye. And the shall he sende his aungels, and shall gather together, his electe from the foure wyndes, and from the one ende of the worlde to the other.

Heauen and earth shall passe, but my wordes shall not passe.

But of that daye and the houre, knoweth no man: no not the angels which are in heauen, neither the sonne himselfe, saue the father onely.

Take heede for ye knowe not when the tyme is.

Watche therfore, for ye knowe not when the mayster of the house wyll come: whether at euen or at mydnyght, whether at the cocke crowyng, or in the dawnynge, lest yf he come sodenlye,

he thoulde fynde you slepyng. And that I say vnto you, I saye vnto all men, watche.

¶ The.xiiii. Chapter.

WHen he was in Bethania, in the house of Simō the Leper, euen as he sate at meat, there came a womanne hauyng an alablaster boxe, of oyntmente called Narde, that was pure and costlye: and she brake the boxe, & powred it on his head. And there were some that were not contēt in them selues, and sayd, what neded this waste of oyntmente? for it might haue been solde for moze then thzee hundzed pence, and been geuen to the pooze. And they grudged agaynst her. And Jesus sayde, lette her be in rest, why trouble ye her, she hathe done a good wozke on me. For ye shall haue pooze with you alwayes, and when soeuer ye wyll ye may doe them good, but me ye shal not haue alwayes. She hath done that she coulde, she came afoze hād to anoynt my body to his buryyng warde. Verelye I say vnto you, wheresoeuer this gospell shall be pzeached thzoughout the whole wozlde, this also that she hathe done, shalbe rehearsed in remembzaunce of her.

The sonne of man goeth as it is wzitten of hym, but wo be to that man, by whom the sonne of man is betrayed, good were it for hym, if that man had neuer bene bozne.

And as they ate, Jesus toke bzeade, blessed and bzake it, and gaue to thē and sayd: take, eate this is my body. And he toke ꝑ cuppe, gaue thākes, and gaue it to thē, and they all dzanke of it, and he sayde vnto them. This is my blonde of the newe testament, which is shed for many.

Simon slepeste thou? couldeste not thou watche with me one houre? watche ye and pzaye lest

leste ye entre into temptacion the spirite is redy, but the flesche is weake.

¶ The.xv. Chapter.

AND the vayle of the temple did rent in two pieces from the toppe to the bottome. And when the centurion (which stode before him) saw that he so cryed, and gaue vp the ghost, he sayd: truly this mans was the sonne of God.

¶ The.xvi. Chapter.

GO ye into all the worlde, and preache the glad tidynges to all creatures, he that beleueth and is baptised, shall be saued, but he that beleueth not shall be damned. All these thynges shall folowe them that beleue: In my name they shall caste out deuils, and shal speake with newe tongues, and shal kyl serpentes, and yf they drinke any deadly thinge, it shall not hurte them. They shall laye their handes on the sicke, and they shall recouer.

The gospell of S. Luke.

The. i. Chapter.

There was in the dayes of Herode the kyng of Jury a certaine prieste named zacharias, of the course of Abia.

And his wyfe was of the doughters of Aarō, and her name was Elizabethe. 6 Othe were perfecte before God, and walked in all the lawes and ordinaunces of the Lorde, that no man coulde fynde faulte with them.

And the aungell sayde vnto hym: feare not, zacharye, for thy prayer is hearde: And thy wyfe Elizabeth shall beare a sonne, and thou shalt call his name John, and thou shalt haue ioye & gladnesse, and many shall reioyce at his byrthe. For he shalbe greate in the sighte of the Lorde, and shall neyther drincke wyne nor strong drincke. And he shall be filled with the holye ghost, euen in his mothers wombe, and manye of the childzen of Israell shall he turne to their Lorde god.

And he shall go before hym in the spirite and power of Helyas, to turne the heartes of the fathers to the childzen, and the vnbeleuers to the wysedome of the iuste menne, to make the people ready for the Lorde.

After those dayes his wyfe Elizabeth conceaued, and hyd her selfe fyue monethes, sayinge: This wise hath God dealte with me in ỹ dayes whan he loked on me, to take from me the rebuke that I suffred among men?

And the aungell sayde vnto her, feare not

Mari:

Mark: for thou hast founde grace with God.
Loe, thou shalt cõceaue in thy wombe, and shalt beare a sonne, and shalt call his name Jesus.
He shalbe great, and shall be called the sonne of the hyghest, and the Lorde God shall geue vnto hym the seate of his father Dauid, and he shall rayne ouer the house of Jacob for euer, and of his kyngdome shalbe none ende.

The holy Ghost shall come vnto the, and the power of the hyghest, shall ouershadowe thee, therfore also, the holy thyng which shalbe borne, shalbe called the sonne of God.

And loe, assone as the voyce of thy salutacion sounded in myne eares, the babe sprang in my bellye for ioye.

His mercy is on them that feare hym, throwout all generacions.

He putteth downe the myghtye from theyr states, and exalteth them of lowe degree.

And thou childe shalte be called the prophete of the hyghest. For thou shalte go before the face of the Lorde, to prepare his wayes. And to geue knowledge vnto his people for the remission of synnes.

¶ The.ii. Chapter.

AND it fortuned while they were ther, her tyme was come, that she shoulde be delyuered. And she brought forthe her firste begotten sonne, and wrapped hym in swadlynge cloathes, and layde hym in a maunger, because there was no roume for them within the ynnes.

Behold I bryng you tydinges of great ioye, that shall come to all the people, for vnto you is borne this daye in the citie of Dauid, a sauioure which is Christe the Lorde. And take this for a

signe ye shal fynd the chylde, swadled, and layed in a manger.

And when the right daye was come, that the chylde shalbe circumcised, his name was called Jesus, whiche was named of the aungell, before he was conceaued in the wombe.

And an aunswere was geuen hym of the holy ghoste, that he shoulde not se death before he had sene the Lorde Christ.

Beholde, this childe shalbe the fall, and resurrection of many in Israel, and a signe which shalbe spoken agaynst. And more ouer ꝑ sweard shall pearce thy sole that the thoughtes of many hartes may be opened.

And Anna hadde bene a wedowe about .iiii. score and .iiii. yeares, which went neuer out of ꝑ temple, but serued god with fastynge and prayer night and daye.

And it fortuned after three dayes that they founde hym in the temple, sittinge in the middes of the Doctoures, both hearing the and posinge them.

He went wyth them, and came to Nazareth and was obedient to them.

¶ The .iii. Chapter.

The worde of God came vnto John the sõne of zacharias in the wylderneſſe. And he came into all coastes aboute Jordane, preachynge the baptyme of penaunce, for the remyssyõ of synnes as it is wrytten in the booke of the sayinges of Esaias the prophete, whiche sayeth. The voyce of a cryer in wilderneſſe, prepare the waye of the Lorde, make his pathes strayghte: Euery valley shalbe fylled, and euery mountayne and hill shal be brought low, and croked thinges shalbe made strayght, & the rough wayes shalbe made smothe

and

and al flesche shall se the saluacion of God.

O generacios of vipers, who hath taught you to flye from the wrath to come? Bring forthe therfore frutes of penaunce, & begynne not to saye in your selues, we haue Abraha to our father. For I saye vnto you, God is able of these stonnes to rayse vp children vnto Abraham. Nowe also is the axe leyed vnto ꝑ rootes of the trees, so ꝑ euery tree which bryngeth not forth good frute, shalbe hewen downe and cast into the fyre.

He that hathe two cootes, let hym parte wyth hym that hath none, and he that hath meate lette hym do lykewise.

Do violence to no man, neither trouble anye man wrongfully, but be cōtent with your wages

I baptise you with water, but a stronger then I commeth after me, whose shue lachet I am not worthy to vnlouse, he wyll baptise you with the holy goste, and wyth fyre, whiche hath his fane in his hande, and wyll purge his flooze, and wyll gader his corne into his barne, but the chaffe will he bourned with fyre that neuer shalbe quenched

¶ The. iiii. Chapter.

IT is written, manne shall not lyue by bread onely, but of euery worde of god.

It is wrytten, Thou shall honoure the lorde thy god, and him onely serue.

The spryte of the lorde vpon me, because he hath annoynted me, to preache the gospell to the poore he hathe sent me, and to heale the broken hartes, to preache delyueraunce to the captyue, and syght to the blinde, and freely to set at liberte them that are brused, & to preache the acceptable yere of the lorde.

No prophete is accepted in his owne countre.

And in the sinagogue ther was a man whiche had asprite of an vnclene deuyl and cryed with a lowde voyce sayenge: Lette me alone, what haste ẏ to do with vs, thou Jesus of Nazareth? Arte thou come to destroy vs? I know the what thou art, euen the holy of god.

And deuyls also came oute of manye of them cryeng and sayeng: Thou art Christ the sonne of God. And he rebuked them and suffred them not to speake, for they knewe that he was Christ.

The. v. Chapter.

HE sayde vnto Peter, launche oute into the depe, and lette slyppe your nettes to make a draught. And Simon answered, and said to him Master, we haue laboured all night, & haue takē nothing. Neuerthelatter at thy word I will lose forthe the nette. And when they had so done, thei enclosed a greate multitude of fysches, and theyr net brake, but they made signes to theyr felowes which were in the other shype, that they shoulde come and helpe them. And they came, and fylled both the shyppes that they snocke agayne. Whā Symon Peter sawe that, he fel downe at Jesus knees saying: Lorde go from me, for I am a sintul man. For he was vtterly astoned, and al that were with him, at ẏ draught of fisches which thy toke, and so was also James & John the sonnes of zebede, whyche were parteners with Simon. And Jesus sayde vnto Simon: Feare not from henceforthe thou shalte catche menne. And they brought the shyppes to land, and forsoke al, and folowed him.

He warned the leper that he shoulde go and shewe him selfe to the prest, and offer for his clen syng accordinge as Moses commaundemēt was for a witnes vnto them.

When

When he saw their faith, he sayd vnto hym: man, thy synnes are forgeuen the.

Who can forgeue synnes but god onely?

He went forth & sawe a publicane named Leuj sittynge at the receyte of custome, and sayd vnto him: folow me, and he lefte all, rose vp, and folowed hym.

They that are whole nede not of the phisicio, but they that are sicke. I cam not to call ỹ righteous, but sinners, to repentaunce.

No man putteth apece of a new garmẽt into an old vesture, for yf he do, then breaketh he the newe, & the pece that was taken out of the new, agreeth not with the old. Also, no man powreth new wyne into old vessels, for yf he do, the newe wine breaketh the vessels, & runneth out it selfe, and the vessels perishe. But newe wyne must be powred into newe vessels, and bothe are preserued. Also, no man ỹ drynketh old wyne, straight waye can awaye with new, for he sayth, the olde is pleasaunter.

¶ The. vi. Chapter

WHether is it lauful on the sabothe days to do good, or to do euill? to saue ones lyfe, or for to destroye it? And he beheld thẽ al in cõpasse and sayd vnto the man: Stretche forth thy hand and he dyd so, and his hand was restored, & made as whole as the other.

And it fortuned in those dayes that he wente out into amountayne for to praye, and continued all nyght in prayer to god.

Blessed be ye poore, for yours is the kyngdom of god. Blessed are ye that honger nowe, for ye shalbe satisfyed. Blessed are ye that wepe now, for ye shall laughe. Blessed are ye when men hate you, and thruste you oute of their company, and

rayle

cayle, and abhorre your name as an euill thinge, for the son of mānes sake: Reioyse ye thē, and be glad, for behold, your rewarde is great in heaue.

Wo be to you ꝑ are riche, for you haue therin your cōsolatiō. Wo be to you that are ful, for ye shall honger. Wo be to you that nowe laugh for ye shal waile and wepe. Wo be to you when all men prayse you, for so did their fathers to the false prophetes.

Loue your enemyes, do good to them that hate you. Bl̄esse thē that curse you. And pray for thē, which wrongfully trouble you. And vnto hym that smyteth the on the one cheke, offer also the other. And him that taketh awaye thy gowne, forbyd not to take thy cote also. Geue to euery man that axeth of the. And of him that taketh awaye thy goodes, axe them not againe. And as ye wolde that men shulde do to you, so do you to them likewyse.

Yf ye loue them which loue you, what thanke are ye worthy of? For ꝑ very synners loue their louers. And yf you do for thē which do for you, what thanke are you worthy of? for ꝑ very synners doo euen the same. Yf ye lende to them of whome ye hope to receaue, what thanke shall ye haue? For the verye synners lende to synners to receaue as muche againe. Wherfore, loue ye your enemyes do good and lende, lokyng for nothinge againe, and youre rewarde shalbe greate, and ye shalbe the children of the hiest, for he is kynde vnto the vnkynde and to the cuyll.

Be ye therfore mercifull, as your father is mercifull. Judge not, and ye shall not be iudged. Condemne not, & ye shall not be condēned. Forgeue, & ye shalbe forgeuen. Geue & it shalbe geuē vnto you, good measure prested downe, shaken

to-

together & running ouer shal mẽ geue into your bosomes. For with what measure ye mete, with the same shall menne mete to you againe.

Canne the blynde leade the blynde? do they not bothe then fall into the dyche? The disciple is not aboue his master. Euerye manne shalbe perfecte euen as his master is. Why seest thou a mote in thy brothers eye, and considerest not the beame that is in thyne owne eye? Eyther howe canste thou saye to thy brother: Brother lette me pull out the moote that is in thine eye, whē thou perceauest not the beame that is in thine owne eye? Ypocrite cast out the beame out of thine owne eye firste, and then shalte thou see perfectly to pull out the moote oute of thy brothers eye.

It is not a good tree that bryngeth forth euyll frute: neyther is that an euyll tree that bryngeth forthe good frute. For euerye tree is knowen by his frute, Nether of thornes gader mẽne fygges, nor of bushes gader mẽne grapes. A good mãne oute of the good treasure of his herte, bryngeth forth that which is good. And an euyll man oute of the euyll treasure of his herte, bryngeth forthe that which is euyll. For of the aboundaunce of the hert, his mouth speaketh.

Why call you me Master Master, & do not as I byd you? whosoeuer commeth to me, & heareth my sayinges, & doth the same, I wyll shewe you to whome he is lyke. He is lyke a manne which bylt an house, and dyggyd depe, and layde the foundacion on a rocke: When the waters arose the flud bet vpon the house, and coulde not moue it, for it was grounded vpō a rocke. But lyke that heareth and doth not, is lyke a mã that without foundacion bylt an house vpō the earth, against which the fludde did beate, and it fell by and by,

and

and the fall of that house was great.

¶ The. vii. Chapter.

LOorde trouble not thy selfe, for I am not worthy that thou shouldest enter vnder my roke. Wherfore I thought not my selfe worthye to come vnto thee: But say the word and my seruaunt shalbe hole.

I saye vnto you I haue not found so great fayth, no, not in Israel.

Beholde, they whiche are gorgeously apparelled, and lyue delicately, are in kinges courtes.

But what went ye forth to se? a prophete? ye I say to you, and more then a prophete. This is he of whome it is wrytten. Beholde I sende my messenger before thy face, to prepare thy way before the. For I say vnto you, a greater prophete then Iohn among wemens chyldre is there none. Neuertheles, one that is lesse in the kyngdome of god, is greater then he.

Iohn Baptist came neither eatyng bread, nor drynkyng wyne, and ye saye, he hath the deuyl. The sonne of man is come eateth and drinketh and ye saye, beholde a mā which is a gloton, and a drinker of wyne, a frende of Publycanes and synners.

Symon, seest thou this woman? I entred in to thy house, and thou gauest me no water to my feete, but she hath washed my feete with teares, and wyped them with the heares of her heade. Thou gauest me no kysse: but she sence the tyme I came in hath not ceased to kisse my fet. Myne heade with oyle thou diddest not anoynt, but she hath anoynted my feet with oyntment wherfore I saye vnto thee, many synnes are forgeuen her, for she loued muche. To whome lesse is forgeuen the same doth lesse loue.

The

¶ The. viii. Chapter.

Vnto you it is geuen to knowe the secretes of the kyngdome of God: but to other in similitudes, that when they se, they shoulde not se, and when they heare they shoulde not vnderstande.

No man lyghteth a candell and couereth it vnder a vessel, neither putteth it vnder the table but setteth it on a cãdelstick, that they that enter in maye se the light. Nothinge is in secret, that shall not come abrode. Nether any thyng hydde, that shall not be knowen and come to lyght

Whosoeuer hath, to him shalbe geuen, and whosoeuer hath not, frõ hym shalbe taken, euen that same, whiche he supposed that he hath.

My mother and my brethren are these, whyche heare the worde of god, and do it.

What felowe is this? for he commaundeth both the wyndes and water, and they obey him?

When he sawe Jesus, he cryed & fell downe before hym, & with a loude voice said: what haue I to do wt the Jesus the sonne of the god most heist

And there was there by an heerde of manye swyne, feadynge on an hyl and they besought him that he wolde suffre them to enter into them, and he suffred them.

The. ix. Chapter.

And he saide to them: Take nothyng to sucker you by the way, nether staffe nor scrippe, neyther breade, neyther money, nether haue two coates. And whatsoeuer house ye enter into, ther abyde, and thence departe. And whosoeuer wyll not receaue you, when ye go out of the cite, shake of the very dust from your feete, for a testimonye against them.

Who saye ye that I am? Peter answered and

sayde

sayde: thou arte the Christe of god.

And he sayde to them all, yf any man wyll come after me, let him denye him selfe, and take vp his crosse daily & folow me. Whosoeuer wyll saue his lyfe shall lose it. But whosoeuer doeth lose his lyfe for my sake, the same shall saue it. For what auantageth it a man to wine the whole world, if he loose him selfe, or runne in domage of himself? For whosoeuer is ashamed of me, & of mi saynges of hym shall the sonne of man be ashamed when he commeth in his owne glorye, and in the glory of his father, and his holy angels.

And beholde, two men talked with him, and they were Moses & Helias, which appered gloriously and spake of his departyng, which he shuld ende at Ierusalem.

Then ther arose disputacion among them who shoulde be greatest. When Jesus perceaued the thoughtes of their hartes, he toke a chylde, and set him harde by hym, and sayd vnto them. Whosoeuer receaueth this chyld in my name, receueth me, and whosoeuer receaueth me, receaueth hym that sent me. For he that is leaste amonge you all the same shalbe greate.

He that is not agaynst vs, is with vs.

The sonne of man is not come to destroy mennes lyues, but to saue them.

Foxes haue holes, and byrdes of the ayre haue nestes, but the sonne of manne hath not wherein to lay his heade.

Let the dead bury theyr deade.

No man that putteth his hand to the plowe & loketh backe, is apte to the kyngdome of god

He sayd vnto them, the haruest is greate, but the labourers are fewe. Pray therfore the lorde of the haruest, to sende forthe labourers in his har-

uest.

nest. Go your wayes, beholde, I sende you forth as lambes among wolues. Beare no wallet neither scrippe, nor shues, and salute no man by the waye. Into whatsoeuer house ye enter, fyrst say: Peace be to this house. And if the sonne of peace be there, your peace shal rest vpon him, yf not it shall turne to you againe. And in the same house tary styll eatyng & drinckyng suche as they haue. For the labourer is worthy of his rewarde. Go not from house to house, and into whatsoeuer citie ye enter, yf they receaue you, eate suche thynges as are set before you, and heale the sicke that are there, and saye vnto them; the kyngdom of god is come nye vnto you. But into whatsoeuer citie ye shall enter, if they receyue you not, go your waies out into the streates of the same and saye: euen the very duste, whyche cleaueth on vs of your citie, we wype of against you.

He that heareth you, heareth me, and he that despyseth you dispiseth me, and he that despyseth me, despyseth hym that sent me.

Reioyse not that the spirites are vnder your power, but reioyse because your names are writen in heauen.

I confesse vnto the father, Lorde of heauen and earth, that thou hast hyd these thynges from the wyse and hast opened them to the babes.

No man knoweth who the sonne is, but the father, neither who the father is, saue the sonne, and he to whome the sonne will shew hym.

Happy are the eyes, whiche se that ye se, for I tel you, that many prophetes and kinges haue desyred to se those thynges which ye se, and haue not sene them, and to heare those thinges which ye heare, and haue not heard them.

Martha, Martha, thou carest, and arte trou-

bled about many thinges: Verely one is nedefull. Mary hath chosen her that good parte, which shal not be taken awaye from her.

The.x. Chapter.

AND behold a certaine lawyer stode vp, and tẽpted hi, saying: Master, what shall I doe, to inherite eternall lyfe? He sayd vnto him: what is wrytten in the lawe? Howe redest thou? And he answered and sayed: loue the Lorde thy God with all thy hearte, & with all thy soule, and with all thy strength, and with all thy minde: and thy neighbour as thy selfe. And he sayd vnto hym: Thou haste answered right. This doe, & thou shalt liue. But he wyllyng to iustifye himselfe, sayed vnto Jesus: And who is my neighbour? Jesus answered, & sayed. A certaine man descended from Jerusalem to Hierico, and fell emong theues, which robbed hym of his raymente, and wounded hym and departed, leuyng hym halfe dead. And it chaunced, that there came downe a certayne preste that same waye, & when he sawe him, he passed by. And likewise a Leuite, whē he wente nye to the place, came and loked on him, & passed by. But a certain Samaritan, as he iourneyed, came vnto him: and when he sawe him he had cõpassion on him & went to, and bounde vp his woundes, and powred in oyle and wyne, and sette him on his owne beaste, and brought him to a commõ inne, and made prouision for hym. And on the morowe, when he departed, he tooke out two pence, and gaue them to the hoste, and sayed vnto him. Take cure of him, & whatsoeuer thou spendest more, when I come again, I wil recõpence thee. Which nowe of these three thynkest thou was neyghboure vnto him that fell emong the theues? And he sayed: he that shewed mercy

on

on hym. Then sayed Jesus vnto hym: Goe, and doe thou lykewyse.

¶ The. xi. Chapter.

I Saye vnto you, axe, and it shalbe geuen vnto you: Seke & ye shall fynde. Knocke and it shalbe opened vnto you. For euery one that axeth, receyueth, and he that seketh fyndeth: and to him that knocketh, shal it be openeth, if the sonne shall axe bread of any of you that is a father, wyl he geue him a stone? or yf he axe fyshe, wyll he for a fyshe geue him a Serpente? Or yf he axe an egge, wyll he offer hym a Scorpion? Yf ye then which are euyll, can geue good giftes vnto your chyldre howe muche more shall the father of heauen geue an holy spirite to them that desyre it of him.

Euery kyngdome deuided with in it selfe, shalbe desolate, and one house shall fall vpon a nother. So yf Satan be deuided with in himself how shall his kyngdome endure.

He that is not with me, is agaynst me, and he that gathereth not with me, scattereth abrode.

Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayde, ye happy are they that heare the word of God, and kepe it.

No man lighteth a candell, and putteth it in myeuy place, neither vnder a buchell: but on a candelsticke, that they that come in, maye se the light.

Geue almes of that ye haue, and beholde all is cleane to you.

Wo be to you Pharisees, for ye tithe the mint and Rewe, and all maner herbes, and passe ouer iudgemēt & the loue of God. These oughte you to haue done, & yet not lefte the other vndone.

Wo be to you Pharisees, for ye loue the vppe moste seates in the Synagoges, and gretinges in the markettes.

Wo be to you lawyers, for ye lade men with burthēs greuous to be borne, and ye your selues touche not ỳ packes with one of your fyngers.

Wo bee to you lawyers, for ye haue taken awaye the keye of knowledge, ye entred not in your selues, and them that came in ye forbad.

¶ The. xii. Chapter.

THere is nothyng couered, that shall not be vncouered, neyther hyd, that shall not bee knowen.

Be not afrayed of them that kyll the bodye, & after that haue no more that they can do. But I wyll shewe you, whome ye shall feare. Feare hym which after he hath kylled, hathe power to caste into hell. Ye, I saye vnto you him feare.

Whosoeuer confesseth me before men, euen hym shall the sonne of man confesse also before the aungels of God. And he that denyeth me before mē shalbe denyed before the aungels of god. And whosoeuer speaketh a worde agaynste the sonne of man, it shalbe forgeuen hym. But vnto him that blasphemeth the holye ghoste, it shall not be forgeuen.

When they bringe you vnto the Synagoges and vnto ỳ rulers and officers, take no thought how or what thing ye shall aunswere, or what ye shall speake: For the holy ghoste shall teache you in the same houre, what ye ought to saye.

Take no thought for your lyfe, what ye shall eate, neyther for your bodye, what ye shall put on: The lyfe is more thē meate, and the body is more then rayment.

And axe not what ye shal eate, or what ye shal

dryncke, neither clyme ye vp to hye. For all suche thynges the Heathen people of the worlde seke for. Your father knoweth that ye haue nede of suche thynges, wherefore seke you after ỹ kyngdome of god, and all these thynges shalbe ministred vnto you.

Sell that ye haue and gaue almes. And make you bagges whiche wxe not olde, and treasure that fayleth not in heauen, where no theefe commeth, neither mothe corrupteth: For wher your treasure is, there wyll your heartes be also.

Happy are those seruauntes, which the Lord when he cõmeth, shall fynde wakinge, verelye I saye vnto you, he will girde himselfe aboute, and make them sit downe to meate, and walke by, and minister vnto them.

Yf the good man of the house knewe what houre ỹ theefe wyl come, he wolde surely watche, and not suffer his house to be broken vp. Be ye prepared therfore for the sonne of man wyl come at an houre, when ye thinke not.

The seruaunt that knewe his maysters wyll & prepared not hymselfe, neyther dyd accordyng to his will, shalbe beatẽ with many stripes. But he that knewe not and yet did cõmitte thynges worthy of stripes, shalbe beaten with few stripes, for vnto whome much is geuẽ, of him shalbe muche required. And to whome mẽ muche commit, the more of him will they are.

Suppose ye that I am come to sende peace on earthe? I tell you naye, but rather debaete.

I tell thee, thou departest not hence, tyll thou haue made good the vttermoste myte.

¶ The.xiii. Chapter.

Except ye repent, ye shall all lykewyse perishe.

There are syxe dayes in which men ought to worke, in the come and be healyd, and not on the Saboth daye. Then aunswered hym the Lord, and sayde. Ypocrite, dothe not eche of you, on ꝑ Sabothe daye, louse his oxe or his asse from the stall, and leade him to the water? and oughte not this doughter of Abraham, whome Satan hathe bound (lo. xviii. yeares) be loused frō this bonde on the Saboth daye.

And he sayde vnto them, striue with your selues to enter in at the strayte gate, for many I saye vnto you wyl seeke to enter in, and shall not be able.

Behold they are laste, which shalbe first, and they are first, which shalbe laste.

O Jerusalem, Jerusalem, which kyllest prophetes, and stonest the that are sent to thee, how often woulde I haue gathered thy children together, as the henne gathereth her neste vnder her wynges, but ye wolde not. Beholde your habitacion shall be lefte vnto you desolate: for I tell you, ye shall not see me vntyll the tyme come that ye shall saye, blessed is he that cōmeth in ꝑ name of the Lorde.

¶ The. xiiii. Chapter.

Whiche of you shall haue an asse or an oxe fallen into a pyt, and wyll not strayghte waye pull hym out on the Saboth daye?

When thou arte bydden to a weddyng of any man syt not downe in the hyghest roume, lest a more honorable man then ꝑ be bydden of hym and he that bad bothe hym & thee, come and saye to thee, geue this man roume, and thou then begynne with shame to take the lowest roume. But rather when thou arte bydde, go and sytte in the lowest roume, then when he that bad the cōmeth

he

he maye saye vnto the, frende syt vp hyer. Then shalte thou haue worshyp in the presence of them that sit at meate with thee. For whosoeuer exalteth hymselfe, shalbe brought lowe, and he that humbleth hymselfe shall be exalted.

When thou makest a dyner or a supper, call not thy frēdes, nor thy brethrē, neither thy kinsmen, or yet riche neighbours, lest they bydde thee agayne, and a recompēce be made thee. But whē thou makest a feast, call the poore, the maymed, ỹ lame and the blynde, and thou shalt be happy, for they cannot recompēce thee. But thou shalte be recompēced at the resurrection of the iuste men.

Yf a man come to me, and hate not his father and mother, and wyfe, and childzen, and brethrē, and systers, moreouer ỹ his owne life, he cannot be my disciple. And whosoeuer beare not his crosse and come after me, cannot be my disciple.

¶ The.xv. Chapter.

I Saye vnto you that lykewyse ioye shall bee in heauen ouer one synner, that repenteth, more then ouer nynety and nyne iuste persones which nede no repentaunce.

¶ The.xvi. Chapter.

The childrē of this world are in there kind. Wyser then the childrē of light. And I say vnto you, make your frēdes of the wicked Mā-mon, that whē ye shal departe, they maye receiue you into euerlastynge habitations.

No seruaunte can serue two masters, for other he shal hate the one and loue the other. or els he shal lene to the one, and despise the other, ye can not serue God and Mammon.

That which is highely estemed among men, is abhominable in the sight of God.

Sooner shall heauen and earthe periche, then

one title of the lawe shal perishe.

Whosoeuer forsaketh his wyfe, and marryeth another breaketh matrimonye: And euery man which marieth her that is deuorsed from her husbande committeth aduoutry also.

Sonne, remember that thou in thy lyfe tyme receyuedst thy pleasure, and contrary wyse Lazarus payne: Now therfore is he comforted, and thou arte punished.

Yf they heare not Moses and the prophetes, neither will they beleue, thoughe one rose from death agayne. ¶ The.xvii. Chapter.

IT cannot be auoyded, but that offences wyll come. Neuertheles, wo be to hym, throughe whome they come: It were better for hym that a mylstone were hanged aboute his necke, & that he were cast into the sea, them that he should offend one of this litle ones.

Yf thy brother trespace against thee, rebuke hym, and yf he repent, forgeue him. And thoughe he synne against the seuē tymes in a daye, and seuē tymes in a daye turne againe to thee, saying: it repenteth me, forgeue him.

And the lord sayd: yf ye had faith like a graine of mustarde sede, and shoulde say vnto this Sycamine tree, plucke thy selfe vp by ỹ rootes, and plante thy selfe in the sea, she shoulde obeye you.

When ye haue done all those thynges, which are commaunded you, saye, we are vnprofitable seruauntes. We haue done that whiche was oure deuetie to do.

Whosoeuer will go aboute to saue his lyfe, shall lose it: and whosoeuer shall lose his life, shal saue it.

Whersoeuer the bodye shalbe, thither wyll the Egles resorte.

The

¶ The .xviii. Chapter.

Shall not god auenge his electe, whiche crye daye & nyght vnto hym, ye though he deferre them? I tell you he wyll auēge them and that quickely.

Suppose ye when the sonne of man commeth that he shall fynde fayth on the earth?

Euery manne that exalteth himselfe, shalbe brought lowe, and he that hūbleth himselfe shal be exalted.

Suffer chyldren to come vnto me, and forbyd them not, for of suche is the kyngdome of God. Verely I saye vnto you, whosoeuer receaueth not the kyngdome of god, as this childe, he shall not enter therin.

Sell all that thou haste, and distribute it vnto the poore, and thou shalt haue treasure in heaue, and come, and folowe me.

With what difficultie shal they that haue riches, entre in to the kyngdome of god: it is easier for a camell to go throughe a nedels eye, then for a riche man to enter into the kyngdome of god.

Verely I saye vnto you, there is noman that leaueth house, other father & mother or brethren or wyfe, or chyldren for the kyngdome of goddes sake: which shall not receaue muche more in this worlde: & in the worlde to come, life euerlasting.

¶ The .xix. Chapter.

The sonne of mā is come to seke and to saue that, which was lost.

Wel good seruaūte, because thou wast fayth full in a very litell thinge, take thou auctorytie ouer ten cities.

I saye vnto you, that vnto all them that haue, it shall be geuē: and from hym that hath not, euē that he hathe shalbe taken from hym.

And

And he went into the temple, and began to caste out theym that solde therin, and them that bought, saying vnto them, it is writtē: my hous is the house of praier, but ye haue made it a denne of theues.

¶ The.xx. Chapter.

The stone that buylders refused, the same is made the head cornerstone. Whosoeuer stūble at that stone shall be broken, but on whosoeuer it fall vpon, it wyl grounde hym to pouder.

Geue vnto Cesar that, which belongeth to Cesar: and to god, that whiche pertaineth to god.

The children of this worlde mary wiues and are maryed, but they whiche shalbe made worthy to enioye that worlde and the resurrection from death, neither marye wyues neither are maried, nor yet can dye any more. For they are equal vnto ỹ aungels, and are ỹ sōnes of God, in asmuch as they are the children of the resurrection.

Beware of the Scribes, whiche desyre to go in longe clothynge, and loue gretynges in marketes, and in ỹ highest seates in the Synagoges and chiefe roumes at feastes, which deuour wyd dowes houses, and that vnder a coloure of long prayying: the same shal receiue greater damnacō

¶ The.xxi. Chapter.

Of a trueth I saye vnto you, this poore wydowe hath put in more then they all. For they al haue of theyr superfluite added vnto the offeryng of God, but she, of her penury hath cast in all the substaunce that she had.

Let it sticke therfore faste in youre heartes, not once to study before, what ye shall aunswer, for I wyl geue you a mouth and wysedom, wher agaynst, al youre aduersaries shal not be able to speake or resist.

Heaue

Heauen and earth shall passe: but my wordes shall not passe.

Take hede to your selues, leste your hartes be ouercome with surfetyng and dronkēnes, and cares of this worlde, and that, that day com not on you vnwares. For as a snare shal it come on al them that sit on the face of the earth. Watche therfore continually and praye, that ye may obtayne grace to flye al this that shall come, and ꝑ ye maye stande before the sonne of man.

The. xxii. Chapter.

AND he toke breade, gaue thankes, and gaue to them saying. This is my body whiche is geuē for you, this do in the remembraunce of me. Lykewyse also, whē they had supped, he toke the cup saying: This cup is the new testamēt in my bloude, whiche shal for you be shedde.

He that is greatest amonge you, shalbe as yongest: and he that is chefe, shalbe as the minister.

Simon Simon beholde, Satan hath desyred you, to sifte you, as it were wheat but I haue prayed for the, that thy fayth fayle not. And whē thou arte conuerted, strengthe thy brethren.

Nowe he that hath a wallet, let him take it vp and lykewyse hys scryppe. And he that hathe no swearde, let hym sell his cote and by one.

And his sweate was like droppes of bloude, trickling downe to the grounde.

And the lorde turned backe, and loked vpon Peter.

The. xxiii. Chapter.

DOughters of Ierusalem, wepe not for me, but wepe for your selues and your children, for behold the dayes wyll come when men shall say, happy are the barē, and the wombes that neuer bare, and the pappes which neuer gaue sucke

Then

Then shall they begynne to saye to the mountes fall on vs, and to the hylles couer vs: for yf they do this to a grene tree, what shalbe done to the drye?

¶ The .xxiiii. Chapter.

AND it came to passe as he sate at meat with them, he toke breade, blessed it, brake and gaue to the. And their eyes were opened, and they knew hym, and he vanished oute of their sighte. And they sayde betwene them selues, dyd not our hertes burne within vs whyle he talked with vs by the waye, & as he opened to vs the scryptures?

Handle me and se, for spyrites haue no flesh and bones, as ye se me haue.

¶ The ende of the Gospell of S. Luke.

The Gospell of S. Iohn the. i. Chapter.

IN the begynnyng was ỹ word and the worde wyth God, and the worde was god. The same was in the begynnyng wt god. All thynges were made by it, & without it was made nothyng that was made

He came amonge his owne and his owne receaued him not. But as many as receaued hym, to them he gaue power to be the sonnes of god, in that they beleued on his name: whiche were borne not of bloud, nor of the will

of

of the fleshe, nor yet of the wyll of manne: but of god. And the worde was made fleshe and dwell among vs.

The lawe was geuen by Moses, but grace & truthe came by Jesus Chryst.

No manne hath sene god at any time.

I am ẏ voyce of a criar in the wildernes make strayghte the waye of the lord, as sayde the prophete Esaias.

I baptise with water, but one is come amonge you, whome ye knowe not, he it is chat commeth after me, which was before me, whose shue lachet I am not worthy to vnlose.

Behold the lambe of god, whiche taketh away the synnes of the worlde.

I sawe the sprete descende frome heauen, like vnto a doue, and abyde vpon hym, and I knewe him not. But he that sent me to baptise in water the same sayd vnto me: vpon whō thou shalt se ẏ sprete descende and tary styll on hym, the same is he whiche baptiseth with the holy ghost. And I saw and bare recorde that this is ẏ sonne of god

Thou arte Simon the sonne of Jonas thou shalte be called Cephas, which is by interpretacion a stone.

Canne ther any good thynge come out of Nazareth.

The.ii. Chapter.

All menne at the begynnynge set forth good wyne, and when menne be dronke, then that whiche is worsse. But thou hast kepte backe the good wyne vntyll nowe.

Jesus went vp to Jerusalem, and found in the temple those that solde oxē and shepe and doues and changers of money. And he made a scourg of small cordes, and droue them all out of the temple,

ple, with the shepe and oxen and powred out the changers money, and ouer threw the tables, and sayde vnto them that sold doues, haue these thinges hence, & make not my fathers house an house of marchandise.

Destroy this temple, and in three dayes I will rayse it vp agayne. Then sayde the Iewes. xlvi. yeares was this temple abyldinge, and wylt thou reare it vp in three dayes? But he spoke of ỹ temple of his body.

The. iii. Chapter.

VErely verely I saye vnto the, except that a man be borne of water and of the spyrete, he cannot enter the kyngdom of god. That whyche is borne of the flesche is flesche, and that which is borne of the spyryte, is spyryte.

The winde bloweth where he lysteth, and thou hearest his sounde, but canste not tell whence he commeth, and whether he goeth: So is euery mã that is borne of the spyrete.

Verely verely I saye vnto the: we speake that we know, & testify that we haue sene, and ye receaue not our witnes. Yf when I tell you earthly thinges, ye beleue not: Howe shulde ye beleue yf he shall tel you of heauenly thinges? God so loued ỹ he world, that he hath geuen his only son, that none that beleue in him shuld perysche, but shulde haue euerlasting lyfe. For god sent not his sõne into the world to condempne the world, but that the worlde through him, might be saued. He that beleueth in him, shal not be condempned. But he that beleueth not, is condẽpned already because he beleueth not in the name of the onely sonne of god. And this is the condempnacyon that lyght is come into the world, and the menne loued darcknes more then lyghte because their dedes were euyll.

wyll. For the euery man that euyl doeth, hateth ꝑ lyghte, nether commeth to lyghte, leste his dedes shuld be repzoued. But he that dothe truth, commeth to ꝑ lyght, that his dedes might be knowē howe that they are wzought in god.

A man can receaue nothyng at all, except it be geuen him from heauen.

He that is of the earth, is of the earth, and speaketh of the earthe. He that commeth frome heauen, is aboue all, & what he hath sene and heard, that he testifieth: but no man receaueth his testimoney. Howbeit, he ꝑ hath receued his testimonye, hath sette to hys seale that god is true. For he whome god hath sent, speaketh the wozdes of God: for God geueth not the spyzte by measure The father loueth the sonne, and hathe geuen al thynges into his hande. He that beleueth on the sonne, hath euerlasting lyfe, and he that beleueth not the sonne, shal not see lyfe, but the wzathe of god abydeth on hym.

The. iiii. Chapter.

Whosoeuer dzinketh of this water, shal thurst agayne. But whosoeuer shall dzynke of ꝑ water that I shal geue him, shal neuer be moze a thyrste: but the water that I shall geue hym, shal be in a well of water, spzingyng vp into euerlastyng lyfe.

Ye wozshippe ye wot not what: we know what we wozshyp. For salnacion cōmeth of the Jews But the houre commeth and nowe is, when the true wozshyppers shall wozshyppe the father in spzyte and in trouthe. For verely such the father requyzeth to wozshyppe hym. God is a spzyte, & they that wozshippe him, must wozshippe him in spzyte and trouth.

Jesus sayd vnto them: my meate is to do the

wyll

wyll of them that sent me, & to fynysche his worke.

And Jesus himselfe testifieth, that a prophete hath none honoure in his owne countre.

¶ The.v. Chapter.

BEhold thou art made whole, synne no more lest a worse thinge happen vnto the.

The sonne can do nothing of him selfe, but that he sethe ỳ father do. For whatsoeuer he doeth, that doeth the sonne also.

Neither iudgeth the father any manne, but had committed all iudgement vnto the sonne, because that all menne shulde honoure the sonne, euen as they honoure the father. He that honoureth not the son, the same honoureth not the father which hathe sent him. Verely verely I say vnto you, he that heareth my wordes and beleueth on hym ỳ sent me, hath euerlastyng lyfe, and shall not come ito dānatiō, but is scaped from deathe vnto life.

As the father hath lyfe in him self, so lykewise hathe he geuen to the sonne to haue lyfe in hym selfe, and hath geuen him power to iudge, in that he is the some of man. Marueyle not at this: the houre shall come in the whiche all that are in the graues shall heare his voyce, & shall come forth they that haue done good vnto the resurrection of lyfe, and they that haue done euill vnto the resurrection of damnation.

I canne of myne owne selfe do nothynge at all.

Yf I beare wytnes of my selfe my wytnes is not true.

The workes whiche the father hathe geuen me to fynysche, ỳ same workes which I do, beare witnes of me that the father sent me.

Howe can ye beleue whiche receyue honoure one of another, and seke not the honoure that commeth of God onely?

¶ The. vi. Chapter.

LAboure not for the meate that shal periche, but for the meate that endureth vnto euerlasting lyfe, which meate the sonne of man shall geue vnto you.

The breade of God is he, whiche commeth downe from heauen, and geueth lyfe vnto the worlde.

I am the breade of lyfe, he that commeth to me, shall not hunger, and he that beleueth on me shal neuer thurste.

I am come downe from heauē, not to do myne owne wyll, but his will whiche hathe sente me. And this is the fathers will whiche hath sente me, that of all whith he hath geuen me, I should lose nothing, but shoulde rayse it vp againe, at ỹ last daye. And this is the will of him that sent me, that euery man whiche seeth the sonne, and beleueth on him, haue euerlastyng lyfe. And I wyll rayse him vp at the last daye.

No man can come to me, excepte the father whiche hath sent me, draw hym.

I am that lyueng breade, which came downe from heauen: Yf any man eate of this breade, he shall lyue for euer. And the breade that I wyll geue, is my fleche: which I wyll geue for the lyfe of the worlde.

Verely verely I saye vnto you, excepte ye eate the fleche of the sonne of mā, & drinke his bloude, ye shall not haue lyfe in you. Whosoeuer eateth my fleche, and drinketh my bloude, hathe eternall lyfe, & I wyll rayse hym vp at the laste daye for my fleche is meate in dede, and my bloud is drinke in dede. He that eateth my fleche & drinke my bloud, dwelleth in me, and I in him. As the lyueng father hathe sent me, euē so lyue I by my

father, & he that eateth me, shal lyue by me. This is the breade which came from heauen, not as your fathers haue eaten Manna and ar dead, he that eateth of this bread shall liue euer.

It is the spirite that quickeneth, the flesche profiteth nothing.

Then sayde Jesus to the twelue, will ye also go away? Then Simon Peter aunswered: Master to whome shal we go? Thou haste the wordes of eternal life, and we beleue and know that thou arte Christ the sonne of the lyuing god.

¶ The. vii. Chapter.

The worlde cānot hate you, but me it hateth: Because I testifie of it þ the workes of it are euyll.

My doctryne is not myne, but his that sente me.

Yf a man on the Saboth daye receaue circūcisiō without breaking of the law of Moses, disdayne ye at me, because I haue made a man euerwhit whole on þ Saboth day? Judge not after the vtter apperaunce, but iudge ryghteous iudgement.

Ye shall seke me, and shall not fynde me, and where I am, thyther can ye not come.

Yf any manne thyrste, let him come vnto me, and drink: he that beleueth on me, as sayethe the scripture, out of his belly shal flow riuers of water of lyfe. This spake he of the spyrite which they that beleued on him, should receaue.

Dothe our lawe iudge any man before it heare him, and knowe what he hath done?

The. viii. Chapter,

Let him that is amonge you without synne caste the fyrst stone at her.

It is also wrytten in your law, that the testy-

mony

mony of two menne, is true.
I do nothyng of my selfe, but as my father hath taught me.
Yf ye continue in my wordes, then are ye my very disciples, and shall knowe the truth, and ꝑ truthe shall make you free.
Yf ye were Abrahams children, ye wold do the deades of Abraham.
Ye are of your father the deuyll, and the lustes of your father ye wil do. He was a murderer frō the begynnynge, and abode not in the truthe, because ther is no truth in hym. Whē he speaketh a lye, then speaketh he of his own. For he is a lyer, and the father therof.
He that is of god, heareth goddes wordes, ye therfore heare thē not, because ye are not of god.
Yf a man kepe my sayinges, he shall neuer se death.
Your father Abraham was glad to se my day and he sawe it, and reioyced.

¶ The. ix. Chapter.

AND as Iesus passed by, he saw a man which was blinde from his byrthe. And his disciples axed him, saying: Master who did sine this mā, or his father and mother: that he was borne blynde? Iesus answered, neyther hath this man synned, nor yet his father nor mother, but that ꝑ workes of god shoulde be shewed on him. I must worke the workes of god that sent me, whyle it is daye. ¶ The nighte commeth when no manne can worke. As long as I am in the worlde, I am the lyght of the worlde.
We be sure that god heareth not synners, but yf any mā be a worshipper of god and do his wil hym heareth he. Sence the world began, was it not heard that any man opened the eyes of one

that was borne blynde, yf this man were not of god, he could haue done nothynge.

I am come vnto iudgement into this worlde that they which se not, might se: and they whiche se, might be made blynde.

¶ The .x. Chapter.

HE that entreth not in by the doze, into the shepfold, but climeth vp some other way ꝑ same is a theke and a robber. He that goeth in by the doze, is the shepes herd of the shepe, to hym the porter openeth, and the shepe heare his voice: and he calleth his owne shepe by name, and leadeth them out. And when he hath sent forth his owne shepe, he goth before thē, and the shepe folow hym, for they knowe his voyce. A straunger they wyl not folow, but wyl flye frō him, for they know not ꝑ voice of straūgers. The good shepeheard geueth his lyfe for ꝑ shepe. An hyred seruaunt, which is not the shepe herd, neyther ꝑ shepe are his owne, se ꝑ wolfe cōming, and leueth ꝑ shepe, and flyeth, and ꝑ wolfe catcheth thē and scattereth the shepe. I am that good shepeheard, and know myne, and am knowen of myne. As my father knoweth me, euen so knowe I my father. And I geue my lyfe for the shepe: and other shepe I haue, which are not of this fold, them also must I bryng that they may heare my voyce, and that there may be on flocke and one shepeheard.

No man taketh my lyfe from me, but I put it away of my selfe. I haue power to put it from me, and haue power to take agayne.

I and my father are one.

Though ye beleue not me, yet beleue the workes, that ye may knowe and beleue that ꝑ father is in me, and I in hym.

¶ The. xi. Chapter.

When Jesus heard that, he sayd: this infirmitie is not vnto deathe. but for the laude of god, that the sonne of god myght be prased by the reason of it.

Yf a man walke in the daye he stombleth not because he seeth the light of this worlde: but yf a man walke in the night, he stombleth, because ther is no light in hym.

I am the resurrection and the lyfe: he that beleueth on me, ye thought he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth on me, shall neuer dye

And one of thē named Cayphas whych was the hye prest that same yeare, sayd vnto them: ye perceyue nothyng at al, nor yet consider, that it is expedient for vs that one man dye for the people, and not that al ỹ people perishe. This spake he not of himselfe, but beyng hye prest that same yeare, he prophecyed that Jesus shoulde dye for the people, and not for the people only, but that he should gather together in one the chyldren of god whiche were scattered abroade.

¶ The. xii. Chapter.

Then toke Mary a pounde of oyntment called Nardus, perfect and precyous, and anoynted Jesus feet, and wiped his feet with her heare and the house was filled of the sauer of the oyntmēt. Then sayd one of his disciples named Judas Iscarioth Simons sonne, whiche afterward betrayed him: whi was not this oyntment sold for thre hūdred pence, and geuē to the poore? This sayd he, not that he cared for the poore, but because, he was a theefe, and kepte the bagge, and bare that which was geuen. Then sayd Jesus. let her alone, agaynst the daye of my burying she

kepte

kept it. The poze alwaies shal ye haue with you but me shal ye not alwayes haue.

Verely verely I saye vnto you, excepte the wheate corne fall into the ground and dye, it bydeth alone. Yf it die, it bringeth forth much fruit He that loueth his lyfe, shall destroye it, and he that hateth his life in this world, shal kepe it vnto lyfe eternall. If eny man ministre vnto me, let hym folowe me, and where I am, there shall my minister be. And yf anye man minister vnto me, hym my father will honoure.

Walke whyle ye haue lyght, lest the darkenes come on you. He that walketh in the darke, wotteth not whether he goeth: while ye haue lyghte, beleue on the lyght, that ye maye be the chyldren of light.

And Iesus cryed and sayde: he that beleueth on me, beleueth not on me, but on hym ꝑ sent me. And he that seeth me, seeth hym that sent me. I am come a light into the worlde, that whosoeuer beleueth on me, should not byde in darkenesse. And yf any man heare my wordes and beleue not, I iudge hym not. For I came not to iudge the worlde but to saue the world.

He that refuseth me, & receyueth not my wordes hath one that iudgeth him. The wordes that I haue spoken shal iudge hym in the laste day. For I haue not spokē of my selfe: but the father whiche sent me, he gaue me a commaundement what I should saye, and what I should speake. And I knowe that this commaundement is life euerlasting. Whatsoeuer I speake therfore, euē as the father bad me, so I speake.

¶ The. xiii. Chapter.

PEter sayde to hym: thou shalt not washe my feete, while the worlde standeth. Iesus answered

sweard him: yf I washe thee not, thou shalt haue no parte with me.

He that is washed, needeth not saue to washe his feete, and is cleane euery whyt.

Wote ye wat I haue done to you? Ye call me master and lorde, and ye saye well, for so I am. If I then your Lorde and mayster haue washed your feete, ye also ought to washe one anothers feet. For I haue geuen you an ensample, that ye should do, as I haue done to you. Verely verely I saye vnto you, the seruaunt is not greatter the his master, neither the messenger greater then he that sent hym.

He that receyued whomesoeuer I sende, receyueth me, and he that receyueth me, receyne, hym that sent me.

A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euen so, ye loue another. By this shall all menne know that ye ar my disciples, if ye shal haue loue to another.

¶ The. xiiii. Chapter.

IN my fathers house, are many mansions. I am the waye, the truthe, and the lyfe, and noman commeth vnto the father, but by me. If ye had knowen me, ye had knowen the father And nowe ye knowe hym, and haue sene hym.

The wordes that I spake vnto you, I speke not of my selfe, but the father that dwelleth in me is he that doth the workes: Beleue me that I am in the father, and the father in me. At the lest beleue me for ỹ very workes sake. Verely verely I say vnto you, he that beleueth on me, ỹ workes that I do, the same shal he do and greter workes then these shal he do.

He that hath my commaundementes and ke-

yeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wyl loue him, and wyl shewe myne owne selfe to hym.

Yf a man loue me and wyl kepe my saynges, my father also wyl loue hym, and he wylcome vn to hym, and wyl dwel with him. He that loueth me not, kepeth not my sayinges.

That comforter whiche is the holye ghoste, whome my father wyll send in my name, he shall teache you all thynges, and bryngc all thynges to your remembraunce, whatsoeuer I haue told you.

¶ The.xv. Chapter

I Am the true vine, and my father is an husbãd man. Euery braunche that beareth not fruit in me, he wyll take away. And euery braunche y beareth fruite will he pourge, that it may bring more fruite. Nowe are ye cleane thorow the wor des which I haue spoken vnto you.

Byde in me, and let me byde in you. As the braũ che cannot beare fruite of it selfe, except ye byde in the vyne, nomore canne ye except ye byde in me. I am the vyne, and ye are the braunches, he that abydeth in me, and I in hym, the same bryn geth forth much fruite. For without me ye cant do nothynge. Yf a man byde not in me, he is cast forthe as a braunche, and is withered, and menne gather it, and cast it into the fyre, and it burneth Yf ye bide in me, and my words also bide in you are what ye wyl, and it shal be done to you. Here in is my father glorified, that ye beare much fruit and be made my disciple.

Greater loue thẽ this hath no man, then that a man bestowe his lyfe for his frendes. Ye ar my frendes yf ye do whatsoeuer I commaund you.

Yf

Yf the worlde hate you, ye know that he hated me before he hated you. Yf ye were of the worlde, the worlde wold loue his owne. Howbeit, because ye are not of the worlde, But I haue chosen you out of the worlde, therfore hateth you the worlde. Remembre the saying that I haue sayed vnto you: the seruaunt is not greater then the lorde, yf they haue persecuted me, so wyll they persecute you, yf they haue kepte my sayinges, so wyll they kepe yours.

Yf I hadde not come and spoken vnto them they houlde not haue had synne: But now haue they nothyng to cloke their synne withall. He ꝑ hateth me, hateth my father. Yf I had not done amonge thē ꝑ workes which none other mā dyd they chuld haue had no synne, but now haue they sene, & yet haue hated both me & my father: euē ꝑ the saying mighte be fulfylled that is written in their lawe: they haue hated me without a cause.

The. xvi. Chapter.

IT is expedient for you that I go awaye, for yf I go not awaye, that comforter wyll not come vnto you. But yf I departe, I wyll sende hym vnto you. And when he is come he wil rebuke the worlde of synne, and of righteousnes, & of iudgement: of sinne because thei beleue not on me: of righwisenes, because I go to my father, and ye shall see me no more, and of iudgement because the chiefe ruler of this worlde is iudged alredy.

Verely verely I saye vnto you, ye shall wepe and lament, and the worlde shall reioyce. Ye shal sorowe, but youre sorowe shall be turned to ioye.

The. xvii. Chapter.

This

THis is lyke eternall, that they myghte knowe thee the onelye very God, and whome thou haſt ſent Jeſus Chriſt.

Holy father kepe in thyne owne name, them whiche thou haſte geuen me, that they may be one, as we are.

I praye not for them alone, but for them alſo which ſhal beleue on me thrꝛough their preaching that they all maye be one, as thou father arte in me, and I in the, that they maye be alſo one in vs that the worlde maye beleue that thou haſte ſente me.

¶ The.xviii. Chapter.

AS ſone as he had ſayd vnto the, I am he, they went backwardes and fell to the grounde.

Yf I haue euill ſpoken, beare witnes of the euyll, yf I haue well ſpoken, why ſmyteſte thou me?

For this cauſe was I borne, and for this cauſe came I into ỹ worlde, that I ſhould beare witneſſe vnto the trueth: and all that are of the truth heare my voyce.

¶ The.xix. Chapter.

THen ſayde Pylate vnto hym: Speakeſt thou not to me? knoweſt thou not that I haue power to crucifie the? haue power to looſe thee? Jeſus aunſwered: Thou couldeſt haue no power at al againſt me, except it were geuen thee from aboue. Therfore he that delyuered me vnto the, is more in ſynne.

¶ The.xx. Chapter.

JEſus ſayde to her, touche me not, for I am not yet aſcended to my father.

Then ſayde Jeſus to them agayne, peace be with you: As my father ſent me, euen ſo ſende I you. And when he had ſayde that, he breathed on them,

them, and sayde vnto them. Receaue the holye ghoste. Whosoeuer synnes ye remyt, they are remitted vnto them, and whosoeuers synnes ye retayne, they are retayned.

Thomas sayde vnto them: except I see in his handes the prynt of the nayles, and thrust my hãdes in to his syde. I wyll not beleue.

Thomas because thou haste sene me, therfore thou beleuest: happy are they that haue not sene, and yet beleue.

¶ The .xxi. Chapter.

When Simon Peter hearde that it was the Lorde, he gyrde his mantell to hym, for he was naked, and sprange into the sea, the other disciples came by shyppe.

There are many other thynges which Jesus dyd, the which yf they shoulde be written, euery one, I suppose the worlde coul not contayne the bookes that shoulde be written.

¶ The ende of the gospell of sainct John.

¶ The Actes of the Apostles the first Chapter.

Ohn baptysed with water: but ye shal be baptised with ꝑ holy ghoste, and that within this fewe dayes.

It is not for you to knowe the tymes or the seasons which the father hadde put in his owne power.

And the same Judas hathe nowe possessed a plot of grounde with the reward of iniquitie, & when he was hanged, brast a sonder in the middes, and all his bowels gushed out. They gaue forth their lottes, and the lotte fyll on Mathias, and he was counted with the eleuen Apostles.

¶ The .ii. Chapter.

WHen the fyfty th daye was come, they were all with one accorde togeder in one place. And sodenlye ther came a sounde from heauē, as it hadde bene the commyng of a myghte wynde, and it filled all the house where they sate. And there appered vnto thē clouen tounges, lyke as they hadde bene fyre, and it sat vp on eche of thē. And they were all filled with the holy ghost, and began to speake with other tounges, euē as the spyrite gaue them vtteraunce.

Of my spyryte I wyll powre oute vpō al fleche. And it shalbe, that whosoeuer shall call on the name of the Lord, shalbe saued.

Dauid sawe before, and spake of the resurrection of Christ that his soule shulde not be lefte in hell, nether his fleche shulde se corruption.

Peter saide vnto thē, do penetaunce and be baptised euerye one of you, in the name of Jesus Christ, for the remission of synnes, & ye shall re-

ceaue

ceaue the gyfte of the holye ghoste. For the promyse was made vnto you, and to youre childre, and to all that a farre, euen as many as the lorde our god shall call.

And all that beleued kepte thē selues togeder, and had thinges commen, and solde their possessions and goodes, & departed them to all menne, as euerye manne hadde nede, and they cōtinued dayly with one accorde in the temple, and brake breade in euerye house, and dyd eate their meate togeder with gladnes & synglenes of hert prayssynge God, and hadde fauour with all ỹ people.

¶ The.iii. Chapter.

MOses sayde vnto the fathers. A prophete shall the lorde your God rayse vp vnto you euen of youre brethrē lyke vnto me, hym shall ye heare in all thinges whatsoeuer he shall saye vnto you. For the tyme wyll come, ỹ euerye soule, which shall not heare that same prophete, shalbe destroyed from amonge the people.

¶ The.iiii. Chapter.

THis is ỹ stone cast a syde of you buylders. whiche is sette in the chefe place of the corner. Nether is there saluation in any other, Nor yet also is ther any other name geuen to menne, wherin we must be saued.

Whether it be right in the syght of God to obeye you more then god, iudge ye.

And the multitude of them that beleued were of one harte, and of one soule. Also none of them saide, that any of the thinges which he possessed, was his owne, but hadde all thinges commen.

Nether was there any amōg thē ỹ lacked. For as many as were possessers of landes or houses, solde thē & brought the pryce of the thinges that were solde, & layde it downe at the Apostles fete.

The

¶ The.v. Chapter.

A Certaine mãne named Ananias with Saphira his wife, solde a possession, and kepte awaye parte of the price (his wyfe also beyng of counsel) and brought a certaine parte, and layde it downe at the Apostles fete. Then said Peter: Ananias, howe is it þ sathan hathe fylled thine harte that thou shuldest lye vnto þ holy ghoste, and kepe awaye parte of the pryce in thine owne power? How is this þ thou hast conceaued this thing in thine hart? Thou hast not lyed vnto me but vnto god. When Ananias hearde these wordes, he fell downe, and gaue vp the ghost.

They broughte the sycke into the streates, and layde them on beddes and palettes, at the leaste waye the shadowe of Peter when he came by, myght shadowe some of them.

We ought more to obey God, then menne.

Yf the counsell of this worke be of menne, it wyll come to noughte. But yf it be of god, ye can not destroye it, least haply ye be founde to striue against God.

And they departed from the counsell, reioysyng that they were counted worthy to suffer rebuke for his name.

¶ The. vi. Chapter.

THen the twelue called the multitude of the disciples together, and sayd: it is not mete that we shulde leue the worke of God, and serue at the tables. Wherfore brethren, loke ye oute among you seuen menne of honest reporte, & full of the holy ghost and wisdome, whiche we maye apointe to this nedefull busynes. But we wyll geue oure selues cõtinually to prayer, and to the ministration of the worde.

¶ The. vii. Chapter.

AND the patriarkes hauynge indignation solde Joseph into Egipte, & god was with him and delyuered him out of all his aduersities and gaue him fauoure and wysdome in the sight of Pharao kyng of Egipt which made him gouernour ouer Egipt, and ouer all his lande.

Moses was learned in all maner wysdome of the Egiptians, and was mightye in dedes and in wordes.

I haue perfectly sene the affliction of my people which is in Egipte, and I haue hearde there gronyng, and am come downe to delyuer them.

He that is hyest of all, dwelleth not in temples made with handes, as saith the prophete. Heauē is my seate, and earth is my fote stole, or what place is it that I shuld rest in? hath not my hāde made all these thinges?

But he beyng full of the holy ghoste, loked vp stedfastly with his eyes into heauē, and sawe the glorye of god, and Jesus standynge on ye ryghte hande of god, and sayde: Beholde I se the heauē open, and the sonne of man, stāding on the right hande of God.

And they stoned Steuē callyng on and saying: Lord Jesu receaue my spyrte, & he kneled downe and cryed with a loude voyce: Lord laye not this synne to their charges.

¶ The. viii. Chapter.

WHen the Apostles which were at Jerusalē hearde saye that Samaria hathe receaued the worde of god, they sent vnto them Peter and John: which when they were come, prayed for them that they myghte receaue the holye ghoste. For as yet he was come on none of thē: but they were baptised onely in the name of Chryst Jesu.

Then

Then layde they handes on them, and they receaued the holy ghost.

Thy money perish with the, because thou weenest that the gyfte of god maye be obteyned with money.

¶ The.ix. Chapter.

SAul Saul why persecutest thou me? And he sayde: What arte thou lorde? And the Lorde sayde: I am Jesus whome thou persecutest, it shalbe harde for the to kicke against the pricke. Go thy wayes, for he is a chosen vessell vnto me, to beare my name before the gētyls and kynges, and the chyldren of Israell. For I wyll shewe hym howe great thynges he must suffre for my names sake.

The disciples toke him by nyght, and put him thorowe the wall and let him downe in a basket.

¶ The.x. Chapter.

Thy prayers and all thy almes are come vp into remembraunce before God.

What god hathe cleansed, that make thou not common or vncleane.

And as it chanced Peter to come in, Cornelius met him, and fell downe at his fete, and worshipped him. But Peter toke hym vp sayinge: stande vp, for euen I my selfe am a man.

Ye knowe howe that it is an vnlawfull thyng for a manne that is a Jewe, to company or come vnto an aliene: but God hathe shewed me that I shoulde not call any manne cōmen, or vncleane, therfore came I vnto you without sayinge nay, assone as I was sent for.

Then Peter opened his mouthe and said: of a trueth I perceiue that god is not perciall, but in all people, he that feareth him, and worcketh rightuousenes, is accepted with him:

The

¶ The. xi. Chapter.

COunte not thou those thynges cōmen, whyche God hath clensed.

¶ The. xii. Chapter.

THen was Peter kept in prison, but prayer was made without ceasyng of the congregation vnto god for hym,

And vpon a day appoynted Herod araed him in royal apparel, and set him in his seate, & made an oration vnto thym.

And the people gaue a shoute saying: it is the voice of a god, and not of a mā. And immediatly the Aungell of the Lord smote hym, because he gaue not God the honoure. And he was eaten of wormes, and gaue vp the goste.

The. xiii. Chapter.

AS they ministred to the lord, and fasted, the holy gost sayd, seperate me Barnabas and Paul for ẏ worke, wherevnto I haue called thē Then fasted they and praied; and put there handes on them, and let them go.

I haue founde Dauid the sonne of Jesse, a mā after mine owne herte, he shall fulfil al my wyll.

Be it knowen vnto you ye men and brethren, that thorow this man, is preached vnto you the forgiuenesse of sines: and that by hym, al that be leue, are iustified from all thynges frome whych ye coulde not be iustified, by the lawe of Moses

Then Paule and Barnabas waxed bold, and sayde: it was meate that the word of God shold first haue ben preached to you. But seing ye put it from you, and thinke your selues vnworthi of euerlastynge lyfe, loe, we turne to the Gentylles, for so hath the Lorde commaunded vs

The. xiiii. Chapter.

They returned againe to Listra, and to Iconium, & Antioche, & strengthed the disciples soule, exhortinge thē to cōtinue in ẏ faith, affirminge that we muste thorow much tribulatiō enter into ẏ kingedome of god. And they ordeyned them elders by election euery in congregation, and prayed, and fasted, and cōmended to God, on whom they beleued.

¶ The.xv. Chapter

Nowe therefore why tempe ye God, that ye woulde put a yoke on the disciples neckes, whiche neither oure fathers nor wee were able to beare.

Wherefore my sentence is, that we trouble not thē which from among the gentiles, are turned to God, but that wee write vnto them, that they abstaine from filthines of idoles, from fornication, from strangeled, and from bloude.

For it semed good to the holie goste & vs, to put no greuouse thinges to you, more then these necessarie thinges, that is to saye: that ye abstaine from thinges offered to idoles, frō bloud, from strangeled, and fornication.

The.xvi. Chapter.

They were forbidden of the holye ghoste, to preache the worde in Asia.

And it fortuned as we wente to prayer, a certaine Damsel possessed with a spirite that prophecied, met vs, whiche brought her master and mastres much vauntage, with prophesying. The same folowed Paule and vs, and cryed, saying: these men are the seruauntes of the most hye god, which shewe vnto vs the waye of saluacion.

The.xvii. Chapter.

For all the Attenians and straungers which were there, gaue themselues to nothing els,

but

but either to tell, or to heare newe tydinges.

For as I passed by, & beheldothe maner howe he worship your goddes: I fonde an altare wherein was written, vnto vnknowen god. Whom ye the ignorauntly worshippe, him shewe I vnto you.

¶ The.xviii. Chapter.

And because Paule was of the same craft, he abode with Aquila and Priscilla his wyfe, and wrought: their crafte was to make tentes.

And Paule shore his heade in Cenchrea, for he had a vowe.

¶ The.xix. Chapter.

And God wrought no small miracles by the handes of Paule: so ye from his body, were brought vnto ye sicke, napkins, or partlets, and the diseases departed frō them, and the euyl spirites went out of them.

And the euell spirite answered, and sayde: Jesus I know & Paul I knowe, but who are ye?

¶ The.xx. Chapter.

I haue desyred no mās siluer, gold, or vesture. Ye knowe well that these handes haue ministred vnto my necessities, and to them that were with me.

¶ The.xxiii. Chapter.

Thou shalt not course the ruler of ye people. The Saduces saye that there is no resurrection, neither angell, nor spirite. But the phariseis graunt bothe.

¶ The.xxv. Chapter.

It is not the maner of the Romaynes to deliuer any man that he should perishe before ye he which is accused, haue ye accusars before him, and haue licence to aunswer for himselfe, concerning the crime layde against him.

My thinketh it vnreasonable for to sende a

prisoner, and not to shewe the causes which are laide againste him.

¶ The xxvi. Chapter.

I Shewed fyrste vnto them of Damasco, and at Jerusalē, and throught out all the coastes of Jewry, and to the Gentiles, that they shoulde repent, and turne to god, and do the rights workes of repentaunce.

¶ Here endeth the Actes of the Apostles.

¶ The Epistle of S. Paule to the Romaynes the. i. Chapter.

For I am detter bothe to the Grekes, to the which are no Grekes, vnto the learned, and also vnto the vnlearned. Likewyse as muche as in me is, I am redy to preache ẏ gospell to you of Rome also. For I am not ashamed of the gospell of Christ, because it is the power of God vnto saluacion to all that beleue, namely to the Jewe and also to the gentile.

The iust shall lyue by faithe.

His inuisible thinges, that is to saye, his eternal

nall power and godhead, are understond & sene by the workes from the creation of the worlde.

When they counted themselues wise, they became fooles.

And as it semed not good vnto them to be knowen of god, euen so God deliuered them vp vnto a leude mynde, that they should do the thinges, which were not comely.

The ii. Chapter.

Thinkest thou this, O thou mā that iudgest them which do suche thynges, and yet doest euen the very same, that thou shalt escape the iudgement of god? Either despisest thou the ryches of his goodnes, pacience, & long sufferaūce? and remembreste not howe that the kyndenes of god leadeth the to repentaunce. But thou after thine harde harte that cannot repent, heapest together the treasure of wrathe against the daye of vengeaunce, when shall be opened the righteous iudgement of god, which will rewarde euery mā according to his dedes: that is to saye, prayse, honoure, and immortalitie to thē which continue in good doynge and seke eternall life. But to thē that are rebellions and disobeye the trueth, and folowe the iniquitie, shall indignacion & wrath, tribulation and anguishe vpon the soule of euerye mā, that doth euill of the Jewe first, and also of the Gentile. To euery man that doth good, shall come prayse, honoure, & peace, to the Jewe first, and also to the gentile.

Before God they are not righteous whiche heare the lawe, but the doers of the lawe, shalbe iustified.

Their conscience beareth witnes vnto them and also their thoughtes, accusing one another or excusing at the daye, when god shall iudge the

secretes which by Jesus christ, according to my gospell.

The name of god is euell spoken of among the gentiles thorow you.

He is a Jewe which is so within, and the circumcision of the harte is the true circumcision, which is in the spirite, & not in the letter; whose prayse is not of men but of god.

¶ The.iii. Chapter.

There is none righteous, no not one: there is none that vnderstandeth, there is none that seketh after God, they all are gone out of the waye, they are all made vnprofitable; there is none that doo the good no not one.

By the dedes of the lawe, shall no flesshe be iustyfyed in the sighte of God.

The righteousnes no doubt whiche is good before god, commeth by the faith of Jesus Christ vnto all and vpon all that beleue.

All haue sinned, and lacke the prayse that is of valure before God: but we are iustified freely by his grace, throughe the redemption that is in christ Jesu, whom god hath made a seate of mercy thorow faithe in his bloud, to shewe the righteousnesse which before him is of valour in that he forgeueth the synnes that are passed, which God dyd suffer to shewe at this tyme the righteousnes that is alowed of hym, that he might be contented iuste, and a iustifier of him whiche beleueth in Jesus.

We suppose that a man is iustified by faithe without the dedes of the lawe.

¶ The.iiii. Chapter.

Abraham beleued God, and it was counted vnto hym for righteousnes.

To him that worketh, is the reward not reckened

deined of fauoure: but of duetie. To him ꝑ worketh not, but beleued on him that iustifyeth the vngodly, is fayth counted for rightwilsnes.

Blessed are they whose vnrighteousnesse are forgeuen, and whose synnes are couered. Blessed is that mā to whom the lord imputeth no sinne.

Where is no lawe, there is no transgression.

Christ was deliuered for our synnes, and rose agayne for to iustifie vs.

The. v. Chapter.

WE also reioyce in tribulatiō, for we know that tribulation bringeth patiēce, patiēce bringeth experiēce, and experiēce bringeth hope and hope maketh not ashamed, for ꝑ loue of god is spread abrode in oure hearttes, by ꝑ holy ghost which is geuen vnto vs.

Seyng that while we were yet sinners, Christ dyed for vs, muche more then now seyng we are iustified in his bloud, shal we be saued frō wrath thorow him.

Lykewise as by the sinne of one, condemnation came on all men, euen so by the iustifying of one cōmeth the righteousnesse that bringeth lyfe vpon all men. For as by one mānes disobediēce, many became synners: so by the obediēce of one, shall many be made righteous.

The. vi. Chapter.

WE are buried with him by baptime, for to dye, that lykewyse as Christ was raysed vp from death by the glory of the father, euen so we also shoulde walke in a newe lyfe. For yf we be grafte in death lyke vnto him, euen so muste we be in the resurrection.

Let not sinne raigne in your mortall bodies, that ye shoulde therunto obey in the lustes of it. Neither geue your membres as instrumentes of

vnrighteousnes vnto sinne: but geue your selues to god, as they that are alyue fro death. Let not sinne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

Remember ye not, how that to whomsoeuer ye commit your selues as seruauntes to obey his seruauntes, ye are to whome ye obeye, whether it be of synne vnto death, or of obedience vnto righteousnes?

As ye haue geuen your membres seruauntes to vnclennes and to iniquitie, from iniquitie to iniquitie: euē so now geue youre members seruauntes vnto righteousnes, that ye maye be sanctified.

The reward of sinne is death, but eternal lyfe is the gyft of god, through Jesus christ our lord.

¶ The. vii. Chapter.

THe woman which is in subiection to a mā is bounde by the lawe to the man, as longe as he liueth. Yf the man be dead, she is loosed frō the lawe of the man. So then yf while the manne liueth she couple her selfe with another man, she shall be counted a wedlock breaker. But yf the man be dead, she is free from the lawe, so that she is no wedlock breaker, though she couple her selfe with another man.

I know that in me, dwelleth no good thinge. To wyll is present with me, but I fynde no meanes to perfourme that which is good. For I do not that good thyng which I wolde, but that euill do I, which I would not.

I delyte in the lawe of God, concerning the inner man, but I se a nother lawe in my membres rebellyng agaynst ye lawe of my minde, and subduyng me vnto the lawe of synne, which is in my membres. O wretched man that I am, who

shall

shall delyuer me from this bodye of death?

¶ The viii. Chapter.

They yᵗ are carnall, are carnally mynded, but they that are spirituall, are ghostly mynded, to be carnally mynded is death, but to be spiritually minded is life and peace, because that the fleshly minde is enmy against God: for it is not obedient to the lawe of God, neither can be. So then they that are geuen to the flesshe, cannot please God.

Yf ye lyue after the flesshe, ye muste dye, but yf ye mortifye the dedes of the body, by the helpe of the spirite, ye shall lyue. For as many as are led by the spirite of god, they are the sonnes of god. For ye haue not receaued the spirite of bondage, to feare any more: but ye haue receaued the spirite of adoption, whereby we crye Abba father.

I suppose that the afflictions of this lyfe, are not worthye of the glorye shalbe shewed vpon vs.

The spirite maketh intercession mightely for vs, with groninges whiche cannot be expressed with tounge.

Yf God be on oure syde, who can be against vs?

I am sure that neither death, neither life, neither aungels, nor rule neither power neither thynges present, neyther thynges to come neyther heigth neither lowdth, neither any other creature shalbe able to departe vs from the loue of God, shewed in Christ Jesu our lord.

¶ The ix. Chapter.

They which are the children of the flesshe, are not the children of God.

He hath mercy on whome he will and whom he will, he maketh harde hearted.

God

God willing to shew his wrath and to make his power knowen suffered with longe patience the vessels of wrath, ordayned to damnacio, that he might declare the riches of his glory, on ꝑ vessels of mercy, which he had prepared vnto glory that is to saye, vs which he called, not of the Iewes onely, but also of the Gentiles.

The x. Chapter.

The beleefe of the hart iustifieth, and to knowledge with thy mouthe, maketh a man safe, for ꝑ scripture sayth: whosoeuer beleeueth on him shall not be ashamed.

Whosoeuer shall on the name of the lorde, shal be safe.

The xi. Chapter.

Euen so at this tyme, is there a remnaunt left throw the electio of grace. Yf it be of grace, then it is not of workes. For then were grace no more grace. Yf it be of workes, thē is it no grace. For then were deseruing no lenger deseruynge. God hath wrapped al nations in vnbeleefe, ꝑ he myght haue mercy vpon all.

O the depnes of the aboundaunt wysedome and knowledge of god, howe vnsearchable are his iudgemētes, and his ways past fyndyng out. For who hath knowen the mynde of the lorde? or who was his counseler? other who hath geuen vnto him firste, that he might be recompensed ayayne? For of hym, and throw him, and for him are all thinges, to him be glory for euer.

The xii. Chapter.

I beseche you brethren, by the mercyfulnes of god, that ye make youre bodyes a quycke sacrifice, holye and acceptable vnto god: whiche is your reasonable seruing of god: and fashion not

your

your selues like vnto this worlde but be yet chaunged in your shape, by the renuing of your wittes that ye maye fele what thinge, that good that acceptable, and perfect wyll of god is. For I saye (thorowe the grace ye vnto me geuē is,) to euery man among you, that no man esteme of himselfe more then it becometh him to esteme, but that he dyscretely indge of hym selfe, accordyng as god hath dealte to euery man the measure of fayth.

Let loue be without dissimulacion. Be kynde one to another with brotherly loue. Applye your selues to the tyme. Blesse them whyche persecute you: blesse, but curse not. Be of lyke affection one towardes another. Be not hye minded, but make your selues equall to them of the lower sorte. Be not wise in your own opinions. Recompence to no man euel for euell. Yf it be possible, howebeit of your parte haue peace wyth all men. Yf thine enemy honger fede hym. Yf he thyrst, geue hym drinke. For in so doing thou shalt hepe coales of fyre on his heade. Be not ouercome of euill, but ouercome euill with goodnes.

¶ The. xiii. Chapter.

LEet euery soule submitte him selfe vnto the auctoritie of hier powers. For there is no power of god. The powers that be, are ordeined of god. Whosoeuer therfore resisteth power, resisteth the ordinaunce of god. And they that resist, shall receaue to them selues damnation.

Ye must nedes obey, not for feare of vengeaūce onely, but also because of conscience.

Owe nothing, to any mā, but loue one another.

Loue hurteth not his neyghboure. Therfore loue is the fulfyllyng of the lawe.

Let vs walke honestly, as it were in the day lyghte: not in eatynge and drinckynge, neither in chamburing,

chamburyng, and wantonnes, neither in strifes euyinge, but put ye on the Lorde Jesus chryst. And make not prouision for the flesh, to fulfil the lustes of it.

The. xiiii. Chapter.

ONe beleueth that he maye eate all thynge, anothee which is weake, eateth earbes. Lette not hym that eateth, despyse hym that eateth not And let not hym whyche eateth not, judge hym that eateth.

Thys man putteth difference betwened daye and day, Another man counteth all dayes a lyke. Se that no man wauer in hys due meanynge. He that obserueth one daye, more then another, doth it for the lords pleasur. And he ẏ obserueth one day more than other doth it to please ẏ lord also. He that eateth doth it to please the lord, for he geueth god thankes. And he that eateth not, eateth not to please the lord wyth all and geueth god thankes.

Chryst therfore dyed and rose agayne, and reuiued, that he might be lorde both of dead & quicke

Euery one of vs, shal gyue accomptes of hym selfe to god.

Yf thy brother be greued wyth thy meate, now walkest thou not charitablye. Destroye not him with thy meate for whome christ dyed.

The kyngdom of god is not meate nor drincke But righteousnes peace and ioy in the holy gost

All thynges are pure: but it is euyll for that man which eateth with the hart of his cõsciẽce, It is good nether to eate flesh, nether to drincke wyne, nether any thynge. Wherby thy brother stombleth eyther falleth, or is made weake.

The. xv. Chapter.

We

WE whiche are stronge, oughte to beare the frailnes of them which ar weake, and not to stande in your owne conceytes.

Whatsoeuer thynges are writen afore time are written for our owne learnyng, that we thoro ue pacience and tonfort of the screpture might haue hope.

Yf the gentyles be made partakers of theyr spe ritual thynges, theyr duetye is to minister vnto them in carnall thinges.

The. xvi. Chapter.

I Beseche you brethren marke them whyche cause diuisyon and geue occasyons of euyll, contrary to the doctrine which ye haue learned, and auoyded them. For they that are suche, serue not the lord Jesus Christ, but their owne belhes and with swete preachyng and flatteryng word des deceaue the hartes of the innocentes.

I wolde haue you wyse vnto that whiche is good, and to be innocent as concernyng euyll.

The first Epystle to the Corintians the fyrst Chapter.

I Beseche you brethren in the name of our Lord Jesus chryste, ẏ ye all speake one thynge, and ẏ there be no dissention amonge you: but be ye knyte together ĩ one mynd, & in one meanyng.

The preachynge the crosse, is to thẽ ẏ perish folishnes: but vnto vs which are saued, it is the power of god

The folyshnes of god is wyser then menne, and the

the weakenes of god, is stronger then menne.

God hath chosen the foolyshe thynges of the world, to confounde the wyse. And god hath chosen the weake thinges of the world, to confound thynges which are myghty. And vyle thynges of the world, and thynges whyche ar dispised, hath god chosen ye, and thynges of no reputation, for to bryng to nought thynges of reputacyon, that no fleshe should reioyse in his presence.

¶ The.ii. Chapter.

The eye hath not sene, and the eare hath not heard, nether hath entred into the eare of mā, ẏ thynges which god hath prepared for them that loue hym.

The sprete searcheth al thynges, ye the bottome of goddes secretes. For what man knoweth the thinges of a man, saue the sprete of a mā, which is within hym? euē so ẏ thinges of god knoweth no manne, but the sprete of god.

¶ The.iii. Chapter.

As long verely as there is among you enuying, stryfe, and dissention, are ye not carnall and walke after the maner of menne.

I haue planted, Apollo watred, but god gaue the increace. So then nether is he that planteth any thinge, nether he hath watreth: but god that gaue the increace.

Euerye manne shal receaue his rewarde accordyng to his laboure.

Other foundacyon can no manne lay then that which is laide, which is Jesus christ. Yf any mā buyld on this foundacion, gold, siluer, precious stones, timber, haye, or stoble: euery mans worke shall appeare. For the daye shal declare it, and it shalbe shewed ī fyre. And the fyre shall trye euery mannes worcke, what it is. If any mans worke

that

that he hathe bylt vpon, byde, he shall receaue a reward. Yf ani mans worke burne, he shal suffer losse, but he shalbe safe hym selfe. Neuerthelesse yet as it were thorowe fyre.

Are ye not ware that ye are the temple of god, and howe that the sprete of god dwelleth in you If any manne defyle the temple of god, hym shall god destroi. For the temple of god is holy, which temple ye are.

If any man seme wyse among you, let him be a foole in this world, that he may be wyse. For the wysdome of this worlde, is folyshnes with god.

The.iiii.Chapter.

WIth me it is but a very small thing that I shoulde be iudged of you, ether of mannes iugemēt. No, I iuge not mine own felf. I know nought by myselfe: yet am I not therby iustified It is the lorde that iudgeth me. Therfore iudge nothynge before the time vntyll the Lorde come which wyl lyghten thinges that ar hyd in darcknes, and open the councels of the hertes, and thē shall euery manne haue prayse of god.

What hast thou, that thou hast not receued? yf thou haue receaued it, whye reioysest thou as thoughe thou haddest not receaued it?

The kingdom of god is not in wordes, but in power.

The.v.Chapter.

DElyuer that fornicator to Satan, for the destruction of the flesche, that the sprite may be saued in the daye of the lord Jesus.

If any that is called a brother be a fornicator, or couetous, or a worshipper of ydoles, ether a rayler, ether a drōckard, or an extorciōner, with him that is suche, se that ye eate not.

The.vi.Chapter.

Is

Is there vtterly no wyse manne among you? what not one at al, ẏ can iudge betwene brother and brother; but one brother goeth to lawe with another, and that vnder the vnbeleuers.

Do ye not remember howe that the vnrighteous shall not inherit ẏ kyngdom of god? Be not deceuers. For nether fornicatoures, nether worshyppers of ydoles, nether whoremõgers, nether weaklynges, neyther abusers of theym selues wt the mãkynde, nether theues, nether the couetous nether dronckardes, nether cuesed speakers, neyther pyllars, shal inherit the kyngdom of heauẽ.

Al thynges are lawful vnto me, but all thinges are not profitable.

Remember ye not, that your bodyes are the membres of Christ? Shall I now take the membes of Christ, and make thẽ ẏ mẽbres of an harlot? God forbyd. Do ye not know & vnderstand ẏ he which coupleth him selfe wt an harlot, is becom one body? For two (saith he) shalbe on flesh But he that is ioyned vnto the lord, is one spret

Al synnes that a manne doth, are without the body. But he ẏ is a fornicatour sinneth against his owne body. Ether knowe ye not howe that youre bodyes are the temple of the holye ghoste; whiche is in you, whom ye haue of god, and how ẏ ye ar not your own? For ye are dearly bought Therfore glorifye ye god in your bodyes, and in your spretes, for they are goddes.

The.vii. Chapter.

IT is good for a man, not to touch a woman Neuerthelesse to auoide fornicatiõ, let euere manne haue his wife: and let euerye womã haue her husbande. Let the manne geue vnto the wife due beneuolence. Likewise also the wife vnto ẏ man. The wyfe hath no powre ouer her own bo

dye

dy, but the husband. And likewyse the man hath not powre ouer his owne bodye, but the wyfe.
Withdraw not your selues one from another, except it be with consent for a tyme, for to geue your selues to fastyng & prayer. And afterwarde come againe to the same thing, lest Satan tempt you for your incontinence.
It is better to mary then to burne.
Let euery man wherin he is called, therin abyde with god.
Art thou bounde vnto a wyfe, seke not to be lowsed: Art thou lowsed from a wyfe, seke not a wyfe. But and yf thou take a wyfe, thou synnest not. Lykewise yf a virginne marye, she sinneth not. Nevertheles such shal haue trouble in ther flesche, but I fauour you.
The syngle manne careth for the thinges of the lorde. But he that hathe maryed, careth for the thynges of ỹ worlde: how he may please hys wife There is differences betwene a vyrgyn and a wife The syngle woman careth for the thynges of the lorde, that she may be pure both in body and also in spyrite. But she that is maryed, careth for the thynges of ỹ worlde, how she may please her husband. The wife is bound to the law alonge as her husband lyueth: yf her husband slepe, she is at liberte, to mary wt whom she will onely in the lord But she is happiar, if she do abide in my iudgement. The. viii. Chapter.
Meat maketh not vs acceptable to god: Neither yf we eate, are we the better. Neither yf we eate not, are we the worse. But take hede that your liberte cause not the weake to fall.
Yf meat hurte my brother, I wyl eate noe flesh whyll the worlde standethe, because I wyll not hurte my brother.

¶ The.ix.Chapter.

WHo goeth a warfarre ant time at his own coste? Who planteth a vineyarde and eateth not of the frute? Who fedeth a flocke & eateth not of the mylke?

Yf we sowe vnto spirituall thynges, is it a greate thyng yf we reape your carnal thynges?

Do ye not vnderstande, howe that they whiche minister in the temple haue theyr fyndynge of the temple? And they whyche wayte at the aulter, are partakers with the aultar? Euen so also dyd the Lorde ordayne, that they whyche preache the gospell, shuld lyue of the gospell.

Wo is to me, yf I preache not the gospel.

They whych run in a course, run all, yet one receaueth the reward. So run ẏ ye may obtaine.

I tam my body and brynge it into subiection, laeste after that I haue preached to other, I my selfe shuld be cast away.

¶ The.x.Chapter.

LEtte hym that thynketh he standethe, take hede least he fall.

But god is faithfull whiche shal not suffre you to be tempted aboue your strength: but shal in ẏ myddes of temptacion make away to escape out

Is not the cuppe of blessynge whiche we blesse partakyng of ẏ bloud of Christ? is not the bread which we brake, partakyng of the body of chryst because that we (though we be many) yet ar one breade, & one body, in asmuche as we all are part takers of one breade.

Ye can not drynke of the cup of the Lorde, and of the cup of the deuyls. Ye cannot be partakers of the lordes table, and of the table of deuyls.

All thinges are lawfull vnto me, but al thynges are not expedient. All thynges are lawful to

me

me, but al thinges edifye not. Let no mā seke his owne profyt, but let euery manne seke anothers welthe.

Whether ye eate or dryncke, or whatsoeuer ye do, do al to the prayse of god.

The.x. Chapter.

I Would ye knowe that Chryst is the head of euery manne. And the manne is the womās head. And god is chrystes heade

A manne ought not to couer his heade, for almoche as he is the ymage and glory of god. The womānne is the glory of the manne, for the man is not of the woman, but the woman of the man Nether was the man created for ỹ womās sake, but the womā for the mans sake. For this cause ought ỹ womā to haue power in her heade for ỹ angels sakes. Yf there be anye amonge you that lusteth to striue, let him know that we haue no suche custome, nether the congregacions of god.

There muste be sectes amonge you, that they which are perfect among you myght be knowen

The Lorde Jesus the same nyght in whyche he was betrayed, toke bread, and thāked and brake and sayde: Take ye, and eate ye, this is my body which is broken for you. This do ye in the remēbraunce of me. After the same maner he toke the cuppe when supper was done, sayeng: This do as ofte as ye dryncke it, in the remembraunce of me. For as often as ye shall eate thys breade, and dryncke this cuppe, ye shall shewe the Lords death tyll he come: Wherefore whosoeuer shall eate of this bread, or drinke of the cuppe, vnworthely, shalbe giltie of the bodye and bloud of the lord. Let a man therfore examine him self and so let him eate of the breade, and drinke of the cuppe. For he that eateth or drinketh vnworthelye

eateth and drynketh his owne damnacion because he maketh no difference of the lordes body. For this cause many are weke and sycke amonge you and many slepe.

Yf we had truly iudged our selues, we shuld not haue bene iadged.

¶ The.xii.Chapter.

I Declare vnto you, that no man speaking in the spirite of god, defieth Jesus. Also no man can saye that Jesus is the Lorde, but by the holy ghost,

And yf one member suffer, all suffer with him yf one member be had in honour all members be glad also.

¶ The.xiii.Chapter.

Though I had al faith, so that I cold moue mountaynes out of there places, and yet had no loue, I were nothynge.

When that which is perfecte, is come: then ẏ whiche is vnperfect, shalbe done awaye.

Now we se in a glasse, euen in a darke speaking but thē shal we se face to face. Now I know vnperfectly, but then shall I knowe euen as I am knowen. Now abideth faith, hope and loue, euē these thre: but the chiefe of these is loue.

¶ The.xiiii.Chapter.

Brethren be not chyldren in wit. Howe be it as concernyng maliciousnes, be chyldren. But in witte be perfect.

Let your wiues kepe silence in the congregatiōs. For it is not permitted vnto thē to speake but let thē be vnder obediēce. Yf they wil learne any thyng, let them axe there husbandes at home For it is a shame for wemen to speake in the congregacion.

¶ The.xv. Chapter.

By the grace of God I am that I am, and his grace which is in me, was not in vayne, but I laboured more aboundātly thē they al, yet not I, but the grace of god which is with me.

By a man came death, and by a man came the resurrection of the dead. For as by Adam al dye euen so by Christ shal al be made alyue, and euery man in his owne order.

Malicious speakinges corrupt good maners.

The body is sowen in corruption, and riseth in incorruption. It is sowē in dishonour, and riseth in honour. It is sowen in weaknes, & riseth in power. It is sowē a natural body, and riseth a spiritual body.

Fleshe and bloud, cannot inherite the kyngdome of god. Neither dothe corruption inherite vncorruption. Beholde I shewe you a mistery. We shal not al slepe: but we shall al be chaunged and that in a momēt and in the twinklyng of an eye at the sounde of the last trompe. For ỹ trōpe shall blowe and the dead shall ryse incorruptible and we shall be chaunged. For this corruptible must put on incorruptiblite, & this mortall must put on immortalitie.

The.xvi. Chapter.

Watche ye, stonde fast in the fayth, quyte you lyke men, & be strong. Let all your busynes be done in loue.

☞ The.ii. Epistle to the Corinthians, the first Chapter.

For as the afflictiōs of Christ are plēteous in vs, euē so is our cōsolaciō plēteous by christ.

Oure reioysing is this, the testimony of our conscience that in singlenes & godlye purenes & not in fleshlye wisedome, but by the grace of God; we haue had our conuersacion in the world, and moste of all to you wardes.

¶ The.ii. Chapter.

We are vnto God ẏ swete sauour of Christ both amōg them which are saued, and also among them which perishe. To the one parte we are the sauour of death vnto death, and vnto ẏ other part are we the sauour of lyfe vnto lyfe. We are not as many are, which choppe & chaūge with the word of God, but euen out of purenes, and by the power of God, and in the sighte of God. so speake we in Christe.

¶ The.iii. Chapter

Suche trust haue we through Christ to godward, not that we are sufficiēt of our selues to thinke any thing, as it were of our selues, but our ablenes cōmeth of god, which hath made vs able to minister ẏ newe testamēt, not of ẏ letter, but of ẏ spirite, for ẏ letter killeth, but ẏ spirite geueth lyfe. The lord no doute is a spirite: and where the spirite of the lord is; there is libertie.

The

¶ The.iiii. Chapter

IF our gospel be yet hid, it is hid amōg them that are loste, in whom the God of this worlde hath blinded the mindes of the, which beleue not, least the light of the glorious gospell of Christ, whiche is the Image of God, shoulde shyne on them.

Our exceding tribulacion which is momētany & light, prepareth an exceding & an eternal weight of glory vnto vs, whyle we loke not on the thinges which are seene, but on ỹ thinges which are not sene. For thinges which are sene, are tēporal but thinges which are not seue, are eternall.

¶ The.v. Chapter.

FOr we must all appere before the iudgement seate of Christ, that euery mā maye receyue the workes of his body accordīg to that he hath done, whether it be good or bad.

Olde thinges are passed awaye beholde all thinges are become newe.

¶ The.vi. Chapter.

I Haue hearde the in a time accepted: and in the daye of saluacion haue I succoured thee. Behold now is that well accepted tyme; behold now is that daye of saluacion. Let vs geue no mā occasion of euill, that in oure office be foūde no faute: but in all thinges let vs behaue oure selues as the ministers of God.

What felowshyp hath righteousnes with vnrighteousnes? what cōpany hath light wt darknes? what recorde hath Christ wt Belial? either what part hath he ỹ beleueth with an infidell? how agreeth ỹ tēple of god with Idols? And ye are the tēple of that liuyng god, as sayde god. I wyll dwell among them, and walke among the, and wyl be their god, and they shalbe my people.

GOdly sorow causeth repentaunce vnto saluation not to be repented of: where worldlye sorowe causeth deathe.

¶ The.viii.Chapter.

YE knowe the liberalitie of our Lorde Jesus Christ, whiche though he were riche, yet for your sakes became poore, that ye thorowe his powertie, might be made riche.

Yf there be first a willing mynde, it is accepted accordyng to that a man hathe, and not acrordyng to that he hath not.

¶ The.ix.Chapter.

THis yet remember how that he which soweth lytel, shall reape litel, & he that soweth plenteously, shal reape plēteously. And let euery man do accordinge as he hath purposed in his hert, not grudgingelye or of necessitie, for God loueth a chereful geuer.

¶ The.x.Chapter.

THe weapons of oure warre are not carnall thynges, but thynges mighty in god, to cast downe strong holdes, wherewith we ouerthrow ymaginaciōs, and euery hye thyng that exalteth it selfe agaynste the knowledge of God, & bringe into captiuitie all vnderstāding to the obedience of Christ, and are ready to take vēgeaunce on al disobedience, when your obedience is fulfilled.

Let him that reioyseth, reioyse in the Lorde, for he that praiseth himselfe, is not alowed, but he whome the Lord praiseth.

¶ The.xi.Chapter.

THese false Apostles are disceyetful workers and fashion them selues like vnto the Apostles of Christ. And no maruayle, for Satan him selfe,

selfe, is chaunged into the fashion of an aungell of light. Therfore it is no great thyng, thoughe his ministers fashion themselues as though they were the ministers of righteousnesse: whose ende shalbe according to theyr dedes.

Who is sicke, and I am not sicke? who is hurt in the faithe and my heart burneth not? if I must nedes reioyce, I wyll reioyce of myne infirmities.

¶ The. xii. Chapter.

AND least I shoulde be exalted out of measure thorow the abundance of reuelacions: there was geuen vnto me vnquietnes of the flesshe, ỹ messenger of Satan to buffet me: because I shoulde not be exalted out of measure. For this thyng besought I the Lorde thryse, that it might departe from me, and he sayde vnto me: my grace is sufficient for thee. For my strengthe is made perfecte thorow weakenes, very gladlye therefor wyll I reioyce of my weakenes, that the strengthe of christ maye dwell in me.

The chyldren ought not to laye vp for the fathers and mothers, but the fathers and the mothers for the chyldren.

The. xiii. Chapter.

IN the mouth of two or thre witnesses, shall euery thyng stande.

Fynnally brethren fare ye well, be perfect, be of good comforte, be of one mynde, lyue in peace and the Lorde of loue and peace shall be with you.

The

☞ The Epistell of S. Paule to the Galathians the. i. Chapter.

Euertheleſſe thoughe we ourſelues, or an aungell from heauen, preache any other goſpell vnto you, then that whiche we haue preached vnto you, holde him as accurſed.

Yf I ſtudied to pleaſe mēne, I were not ỹ ſeruaūte of chriſt.

I certifie you brethren, that the goſpell which was preached of me was not after the māner of mēne, neither receyued I it of man, neither was I taught it, but receyued it by the reuelacion of Jeſus Chriſte.

The. ii. Chapter.

AND when Peter was come to Antioche I withſtode him in the face, for he was worthye to be blamed. We whiche are Jewes be nature, and not ſinners of the gentiles, knowe that a man is not iuſtified by the dedes of the lawe, but by ỹ fayth of Jeſus chriſt. And therfore we haue beleued on Jeſus Chriſte, that we mighte be iuſtified by the fayth of chriſt, and not be the dedes of the lawe: becauſe that by the dedes of the lawe, no fleſhe can be iuſtified.

I lyue verily, yet nowe not I, but Chriſte lyueth in me.

Yf righteouſnes come of the law, then Chriſt dyed in vayne.

The. iii. Chapter.

EVen as Abraham beleued God, and it was aſcribed to him for righteouſnes, vnder-

ſtand

stand therfore, that they which are of faythe, the same are the childzen of Abzaham.

As many as are vnder the law, are vnder malediction. For it is wzitten, cursed is euery man that cõtinueth not in al thinges which are wzitten in the boke of the lawe to fulfyll them.

To Abzaham and his sede was the pzomyses mad, he sayeth not in the sedes, as in many, but in the sede, as in one, which is Chzist.

The scripture concluded all thinges vnder synne, that the pzomes by the faythe of Jesus Chzist, should be geuen vnto them that belene.

The.iiii.Chapter.

IT is good alwayes to be feruent, so it be in a good thynge.

The.v.Chapter.

IN Jesu Chzist neyther is circumcision any thing wozth, neither yet vncircumcision, but faith which by loue is mighty in operation.

All the law is fulfilled in one wozd, which is this thou shalt loue thyne neighbour as thy self. Yf ye byte and deuoure one another: take hede least ye be consumed one of another.

The flesh lusteth contrary to the spirite, and the spirite contrary to the flesh. These are contrary one to the other, so that ye cannot doe that which ye woulde. But and yf ye be ledde of the spirite, then are ye not vnder the lawe.

The dedes of the flesh are manifest, whiche are these, aduoutry, fornication, vnclenes, wantonnes, ydolatrie, witche craft, hatred, variaũce zele, wzathe, strife, sedicion, sectes, enuying, murther, dzonkennes, gluttony, and suche lyke, of the whiche I tell you before, as I haue tolde you in tyme past, that they which commit suche thinges shal not inherite the kyngdome of God.

The

The fruite of the spirite is loue, ioye, peace, long sufferinge, gentlenes, goodnes, faithefulnesse, mekenes, temperance. Against suche there is no lawe. They that are Christes haue crucified the flesshe with the appetites & lustes. Yf we lyue in the spirite, let vs walke in the spirite. Let vs not be vayne glorious prouokyng one another and enuying one another.

The. vi. Chapter.

BRethre, yf any man be fallen by chaūce into any faute, ye which are spirituall helpe to amend hym, in the spirite of mekenes: considering thy selfe, lest thou also be tempted. Beare ye one anothers burthen, and so fulfill the law of Christe. Yf any man seme to himself that he is sumwhat, when he is in dede nothyng, the same deceaueth hymselfe in his ymaginacion. Let euery man proue his owne worke, and then shall he haue reioysynge in his owne selfe, and not in another. For euery man shall beare his owne burthen.

Whatsoeuer a man soweth, that shal he repe, he that soweth in his flesshe, shall of ỹ flesshe repe corruption. But he that soweth in the spyrite, shall of the spyrite repe lyfe euerlastyng. Lette vs not be wery of well doynge, For when ỹ time is come, we shall reape without wearines. Whyll we haue therfore tyme, lette vs do good vnto all men, and specially vnto them, which are of the houshoulde of fayth.

God forbydde that I shulde reioyce, but in the crosse of oure Lord Jesu Christ, wherby the worlde is crucified as touchyng me, and I as cōcerning the worlde.

The

¶ The Epistle of S. Paule to the Ephesians, the fyrste Chapter.

Lessed be God the father of our Lord Jesus christ, whiche hathe blessed vs with all maner of spiritual blessynges in heauēlye thynges by Christ, accordyng as he had chosen vs in him, before the foundation of the world was layde, that we shuld be saynctes, and without blame before him, throughe loue. And ordeyned vs before throughe Jesus Christe to be heyres vnto hym selfe, accordyng to the pleasure of his grace, wherwith he hathe made vs accepted in the beloued.

¶ The.ii. Chapter.

BY grace are ye made safe through fayth, and that not of your selues, for it is the gyfte of God, and cōmeth not of workes, lest anye manne shulde boste him selfe. For we are his workemāshyp created in Christ Jesu vnto good workes, vnto the which, god ordeined vs before, that we shulde walke in them.

But nowe in christ Jesu, ye which a while ago were farre of, are made nye, by ꝑ bloud of christ.

Nowe ye are no more straungers, & forayners, but citesyns with ꝑ saynctes, & of the housholde of God, & are bylte vpon the foundation of the Apostles and prophetes, Jesus Christ beynge ꝑ head corner stone, ī whom euery bilding coupled together groweth vnto an holy tēple in the Lord

in

in whome ye also are bylt together, and made an habitation for god in the spyryte.

¶ The. iiii. Chapter.

I Exhorte you, that ye walke worthy of the vocation wherwith ye are called, in all humblenes of mynde, and meakenes, and long suffering forbearig one another through loue, and that ye be diligent to kepe the vnitie of the spyrete in the bond of peace, beyng one body, & one spyrete, euen as ye are called in one hope of your callynge.

¶ To euery one of vs is geuē grace accordyng to the measure of the gyfte of Christ.

Hence forthe be no more chyldren, wauerynge and caryed wyth euery wynde of doctrine, by ỳ wylynes of men, and craftines, wherby they lay awayte for vs to deceyue vs. But lette vs folow the truth in loue, and in all thinges grow in him which is the head, that is to say chryst.

As concerning the conuersation in tyme paste, lay from you ỳ old mā, which is corrupt thorow the deceuable lustes, and be renued in the spyrete of your myndes, & put on that newe man wlych after the ymage of god, is shapē in righteousnes and true holynes.

Be angrye but synne not, let not the sunne go downe vpon your wrathe.

Let no fylthy cōmunicatiō procede out of your mouthes, but ỳ which is good to edify w̄al whē nede is: that it may haue fauour w̄ the heaters.

¶ The. v. Chapter.

THis ye knowe that no whoremonger, ether vncleane person, or couetous person, which is the worshypper of dolles, hath anye inherytaunce in the kyngdome of chryst and of god.

Take hede that ye walke circumspectly: not as fooles, but as wyse, redemynge the tyme: for the dayes

dayes are euyl.

Be not droncke with wyne, wherin is excesse.

Wemen submyt your selues vnto your owne husbandes, as vnto the lord, For the husband is the wyues head, euen as christ is the head of the congregation.

Husbandes loue your wyues, euen as christ loued the congregatyon, and gaue hym selfe for it, to sanctifie it. &c.

Let the wyfe se that she feare her husband.

¶ The. vi. Chapter.

FAthers moue not your chyldren to wrathe, but bringe them vp, with the nourtour and infirmacion of the lorde.

Remember that whatsoeuer good thynge anye man doth, that shall he receaue againe of the lord whether he be bounde or free.

Put on the armour of god, that ye may stande stedfast against the crafty assautes of the deuyll. For we wrestle not against deshe and bloud: but against rule, against power, and against worldly rulers of the darkenes of this world, against spyritual wyckednes, for heauenly thinges.

The Epistell to the Philippians. the fyrst Chapter.

SO that christ be preached all maner wayes, whether it be by occasyon, or of true meanynge I therin ioye, ye and wyl ioye.

Christe is to me lyfe, & death is to me auauntage,

I desire to be lowsed, & to be with christ, which thyng is best of all.

¶ The.ii. Chapter.

LOke ye drawe one way, hauynge one loue, beyng of one accorde, & of one mynde, that nothyng be done thorowe strefe or vayne glory, but that in mekenes of mynde euery man esteme other better them himselfe. And loke not euerye man one his owne thinges, but eueri man on the thinges of other men.

God hath exalted him & geuē him a name aboue al names, that in ẏ name of Jesus, should euerye kne bowe, both of thinges in heauen, and thynges in earth, and thinges vnder the earth & that al tounges should confesse that Jesus Chyrst is the lord, vnto the prayse of god the father.

It is god which worketh in you, both the wyll and also the dede of good wyll.

All other seke their owne, and not that whyche is Jesus christes.

The.iii. Chapter

BEware of dogges, beware of euyl workers, beware of dissention. For we are cyrcumcision which worshyp god in the spret, & reioyce in christ Jesu, and haue no confidence in the fleshe.

I do iudge all thynges but donge, that I might wynne Chryst, and might be found in him not hauynge mine owne righteousnes whych is of the law, but that which springeth of the fayth whych is in chryst.

Brethren be folowers of me, and loke on them which walke euen so, as ye haue vs for an ensāple. For many walke of whome I haue told you often, and now tell you wepyng, that they are ẏ enemies of the crosse of christ, whose ende is damnation, whose god is their bely, and whose glory

is

is theie thame, whiche are worldly mynded. But our conuersacion is in heauen, from whence we loke for a sauyour, euen the Lorde Jesus Christ, which shall chaunge oure vyle bodyes that they maye be fashioned lyke vnto his glorious bodye accordyng to the workyng, whereby he is able to subdue al thynges vnto himselfe.

¶ The. iiii. Chapter.

BE not careful, but in al thynges shewe your petition vnto god in prayer and supplicatiō with geuyng of thankes.

I haue learned in whatsoeuer estate I am, ther with to be content.

Euerye where and in all thynges I am instructed both to be full, and to be hungrye to haue plentye, and to suffer nede. I can do al thynges thorough the helpe of Christ, which strengthned me.

The Epistle of S. Paul to the Collossians, the fyrst Chapter.

BY hym were all thynges created, thynges that are in heauen, and thinges that are in earth, thinges visible, & thynges inuysible, whether they be maieste or lordshippe eyther rule or power. All thynges are created by hym and in him and he is before al thynges, & in him al thynges haue theyr being

¶ The. ii. Chapter.

IN christ dwelleth all the fulnesse of the godhede bodely, & ye are complete in hym, which

is the head of al rule, and power, in whome also we are circumcised with circūcision made wout handes, by puttyng of the sinful body of the flesh throughe the circumcysion that is in christe, in ye ar buried w him throughe baptime in whō ye ar also risē againe thorough faith, ye is wrought by ye operaciō of god, which raised him frō death

The.iii.Chapter.

If ye be thē rysē agayne with christ, seke those thinges which are aboue, where christ sitteth onthe ryght hande of god. Set youre affectiō on thynges that are aboue, and not on thinges whi che are on the earthe.

Mortify your membres which are on the earth fornication, vnclennes, vnnatural lust, euill cōcupiscēce, and couetousnes, which is worshipping of ydolles. For which thinges sake, the wrath of god commeth on the chyldren of vnbelefe

And all thinges whatsoeuer ye do in worde or dede, do in the name of the lorde Jesu, geuynge thankes to god the father by hym.

Husbandes loue you wyues, and be not bytter vnto them.

Seruauntes, be obedient vnto your bodely masters in all thinges, not with eye seruice, as men pleasers, but in singlenes of harte, fearyng god.

Ye maysters do vnto your seruauntes that, whiche is iuste and equall, seynge ye know that ye haue also a master in heauen.

The.iiii.Chapter.

Let your speache be alwayes well sauoured and powdred with salt, that ye may know howe to answere euery manne.

The

The fyrst Epistle to the Thessalonians, the fyrst Chapter.

Our exhortacion was not to bring you to errour, nor yet to vncleanes, neyther was it by gyle, but as we were alowed of god, that the gospell shulde be committed vnto vs euē so we spake: not as thoughe we entended to please men, but god which trieth our hartes. Neyther was oure conuersacion at any time with flatteryng wordes as ye well know, neither in cloked couetousnes, god is recorde, nether soughte we prayse of men neither of you, nor yet of any other. &c.

For what is our hope or ioye, or crowne, of reioysynge: are not ye it in the presence of our lorde Jesus christ at his commynge? ye are our glorye and ioye.

The. iiii. Chapter.

This is the wyll of god, euen that ye shulde be holy, and that ye shoulde abstayne frome fornicacion, that euery one of you shoulde know howe to kepe his vessell in holynes and honoure and not in the lust of concupiscence, as do the hethen which knowe not god. That no man go to farre and defraude his brother in bargaynynge, because the lorde is a wreker of all such thynges as we tolde you before tyme, and testyfyed. For god hath not called vs vnto vnclennes, but vnto holynes. He that therfore despyseth, despiseth not manne, but god, whiche hath sent hys holye spyryte among you.

I wolde not brethren haue you ygnorant cõcernyng them which are fallen a slepe, that ye sorow not as other do, which haue no hope. For yf we beleue that Jesus dyed and rose agayne: euen so then also whiche slepe by Jesus, wyl god bryng agayne with hym.

¶ The. v. Chapter.

OF the times and seasons brethren ye haue no nede that I write vnto you: for ye your selues know perfectlye, that the daye of the Lorde shal come euen as a thefe in the nyght. Whē they shall say peace and no danger, then commeth on them soden destruction, as the trauaylynge of a woman with chylde, and they shal not scape.

Let vs not slepe as do other, but let vs watche and besober, for they that slepe slepe in the nyght and they ỹ be dronken, are dronken in the nyght But lette vs which are of the daye, be sobre, armed with the brest plate of fayth and loue, with hope of saluaciõ as an helmet. For god hath not apointed vs vnto wrath: but to obtaine saluacio by the meanes of our lorde Jesu Chryst whyche dyed for vs, that whether we wake or slepe: we shulde lyue to gether with him.

¶ The second Epistle to the Thessalonians, the fyrst Chapter.

WE oue selues reioyce of you in ỹ congregations of god ouer your pacyence, & fayth, in all your persecutyons and tribulations that ye suffer which is a token of the righteous iudgement of god, that ye are counted worthy of the

the kyngdome of god, for which ye also suffre.

¶ The.ii. Chapter.

LEt no man deceaue you by any meanes, for the Lorde commeth not except there come a departyng fyrst, and that that synfull man be opened the son of perditiō which is aduersary, and is exalted aboue all that is called god, or that is worshypped: so that he shall sytte as god in the temple of god, and shewe him selfe as god.

¶ The.iii. Chapter.

WE require of you brethrē in ỹ name of our lorde Jesus Christ, that ye withdraw your selues, from euery brother that walketh inordynately, and not after the institution which ye receaued of vs.

When we were with you, this we warned you of, that yf there were any which wold not worke that the same, shuld not eate.

Yf any man obey not your sayinges, send vs worde of hym by a letter, and haue no company with him, ỹ he maye be ashamed, and counte him not as an enemy, but warne him as a brother.

The.i. Epystle of S. Paule to Timothe the.i. Chapter.

THe ende of the commaundemētes is loue that cōmeth of a pure hart and of a good conscience, and of fayth vnfayned.

This is a true saying: and by all meanes worthy to be receiued, that Christ Jesus came into the worlde to saue synners.

The.ii. Chapter.

IExhort þ therfore, þ aboue all thynges, prayers, supplications, intercessions, & geuinge of thankes be had for al mē, for kinges, and for al þ are auctorite, that we may liue a quiet & peasable life, in al godlines and honestie. For that is good and accepted in the sight of god our Sauiour, whych wil haue all men saued, and to come to the knowledge of the truth.

I wyl that wemen araye them selues in comely apparel with shamefastnes, and discrete behaueour, not with braded heer, other gold or perles, or costly araye: but suche as becommeth wemē that professe the worshypping of god thorow good workes.

Let the woman learne in silence with al subiection. I suffer not a womē to teache, neither to haue auctorite ouer the man, but for to be in silence. For Adam was fyrst formed, and thē Eue. Also Adam was not deceaued, but the womanne was deceyued, and was in transgression.

The.iii. Chapter.

Yf a mā couet the office of a bishop, he desyreth a good worke. Ye and a bysshop must be faultes, the husband of one wyfe, sober discrete, honestly appareled, harberous, apt to teache, not dronke, no fyghter, not geuen to filthy lucre: but gentle, abhorring fighting, abhorring couetousnes, and one þ ruleth his owne house honestly, hauing children vnder obedience with all honestie. For yf a mā cannot rule his owne house, how shal he care for the cōgregacion of god. He may not be a yōg scoler, lest he swel and faule into the iudgemente of the euil speaker. He must also be wel reported of among them which are without for the, lest he

fall

fall into rebuke and snare of the euil speaker.

Let the deacons be the husbandes of one wyfe, and suche as rule their chyldren well, and their owne housholdes.

¶ The.iiii.Chapter.

The spyrite speaketh euidently that in the later times some shal departe from the fayth, and shal geue hede vnto spyrites of errour, and doctrine of them whych speake false thorowe ypocrisie, & haue their consciences marked with an hote yron, forbidding to mary, & cõmaũding to abstayne from meates whiche god hath created to be receiued with geuing thankes, of the which beleue and knowe the truth. For all the creatures of god are good, & nothing to be refused if it be receaued with thankes geuing, for it sanctified by the word of God and prayer.

Exercise thy selfe vnto godlynes. For bodely exercise profiteth lytell, but godlines is good vnto all thinges, as a thing whiche hathe promises of the life that is now, and of the lyfe to come.

¶ The.v.Chapter.

She that is a very widow and frendles, putteth her trust in god, and cõtinueth in supplicaciõ and prayer night and day. But she that lyueth in pleasure, is dead, euen yet alyue.

The yonger widdowes refuse, for when they haue begunne to waxe wantõ, to the dishonoure of Christ, thẽ wil they mary, hauing damnaciõ, because they haue broken theyr first faith. And also they learne to go from house to house ydle, yea not ydle onely, but also trifling and busi bodies, speaking thinges which are not comely.

The elders that rule well, are worthy of dou-

ble

ble honoure, moste specially they, which labour in the worde and in theachyng.

Againste an elder receaue none accusation, but vnder two or three witnesses.

Them that synne, rebuke openlye, that other maye feare.

Obserue these thinges without hastye iudgement, and do nothing partially.

Laye handes sodenly on no man.

The.vi. Chapter.

IF any man be not content with the holsome wordes of our Lord Jesu Christ, & with the doctrine of godlynes, he is puft vp and knoweth nothing. but wasteth his braynes about questiõs and strife of wordes, where of spryng enuy, strife, raylinges, euyl surmisyng & vaine disputacions of men with corrupt mindes, and destitute of the truth, whiche thinke that lucre is godlynes, from suche separate thy selfe.

When we haue foode and raymẽt, let vs therwith be content.

They þ wyl be riche, fall into tẽptation and snares, and into many foliche and noysome lustes which drounde men into perdicion and destruction. For couetousnes is the roote of all euill, which while some lusteth after, they erred from the faith, & tangled thẽselues with many sorowes.

Charge thẽ that are riche in this world, that they be not excedinge wyse, and that they trust not in the vncertayne riches, but in the lyuing God which geueth vs aboundantly all thinges, to enioye them, and that they do good, and be riche in good workes, and redy to gene and distribute, layinge vp in store for them selues a good foundation agaynste the tyme to come that they maye obtayne eternall lyfe.

The

¶ The.ii. Epystle to Timothe the fyrst Chapter.

God hath not geue vs the spirite of feare, but of power, and of loue, and of soberneſſe of minde.

Be not ashamed to testifie our Lorde, neyther be ashamed of me, which am bounde for his sake, but suffre thou aduersitie also with the gospell through the power of God, whiche saued vs and called vs with an holy callyng, not accordynge to oure dedes, but accordynge to his owne purpose and grace, whiche grace was geuen through Christ Jesu before the worlde was, but is now declared openly by the appering of our saulour Jesu Christ, which hathe put awaye death, and hath brought lyfe, and immortalytie vnto lyghte throughe the gospell.

The.ii. Chapter.

NO man that warreth entangleth himselfe with worldly busynes, and that be cause he wolde please hym that hath chosen him to be Souldier, and though a mã stryue for a mastry, yet is he not crouned except he stryue laufully.

It is a true saying: yf we be dead with him, we also shall lyue with him. Yf we be pacíẽt we shall also rayng with him. Yf we deny him, he also shal deny vs. Yf we beleue not, yet abydeth he faythful. He cannot denye himselfe.

Stryue not aboute wordes, which is to no profite, but to peruert the hertes.

The Lorde knoweth them that are his. And let

let euery man that calleth on the name of Christ depart frō iniquitie. Notwithstāding in a great house are not onely vessels of gold, and of syluer but also of wod and of earth, some for honour, & some to dishonsure. But yf a man purge himself from suche thinges, he shalbe a vessell sanctified vnto honour, mete for the lord, and prepared vnto all good workes.

Folyshe and vnlearned questions put frome the, remembryng that they do, but gendre stryfe.

¶ The. iii. Chapter.

YE and al that wyll lyue godly in Christ Iesu must suffre persecutions: but the cuyll men & disceuers shal waxe worse and worse, while they deceaue and are deceaued themselues.

Al scripture geuen by inspiracion of god, is profitable to teach, to improue, to amēd, & to instruct in rightwisenes, that the man of god may be perfecte and prepared vnto all good workes.

¶ The. iiii. Chapter.

PReache the word, be feruent, be it in season or out of season. Improue, rebuke, exhort with al longe sufferyng & doctrine. For the tyme wyll come, when they wil not suffre holsome doctrine but after theyr own lustes shal they (whose eares iche) get them an heape of teachers, & shall turne theyr eares from the truthe, and shalbe geuen vnto fables.

I am now ready to be offred, and the tyme of my departyng is at hande. I haue fought a good fight, and haue fulfilled my course, & haue kepte the fayth. From hence forth, is layde vp for me a croune of righteousnes whiche the lorde that is righteous iudge shal geue me at that day, not to me onelye, but vnto all them that loue his commyng.

The

The Epistle of S. Paule to Titus the fyrst Chapter.

Bishop must be faultelesse, as it becometh the minister of god. Not proud nor angry, no dronkarde, no fighter, nor geuen to filthy lucre but herberous, one that loueth goodnes sobre, iuste, holy, temperate, and such as cleueth vnto the true word of doctrine, that he may be able, to exhibite with holsome learninge, & to improue them that saye agaynst it.

The Cretians are alwayes lyers, euyll beastes and slowe bellyes.

They confesse that they knowe god, but with the dedes they deny him, and are abhominable, & disobedient, and to al good woorkes discommendable.

The .ii. Chapter.

And the elder wemen lykewise, that they be in such rayment, as becometh holynes, not false accusars, not geuē to much drinkyng, but teachers of honest thynges, to make the yonge wemē sobre minded, to loue theyr husbandes, to loue theyr chyldren, to be discrete, chast, huswifely good and obedyent to theyr owne husbandes, that the word of god be not euyll spoken of.

The grace of god, that bryngeth saluation vnto al men hath appeared, and teacheth vs that we should deny vngodlines and worldly lustes, and

that

that we should lyue sobre mynded, righteously & godly in this present worlde, lokyng for ¶ blessed hope and glorius appering of the myghtye god, and of our sauioure Jesus Christ, whiche gaue himselfe for vs, to redeme vs, from all vnrighteousnes, & to pourge vs a peculier people vnto him selfe, feruently geuen vnto good workes.

¶ The iii. Chapter.

Warne them that they submit themselues vnto rule and power, to obeye the officers, that they be redy to all good workes.

Not of the dedes of righteousnes which we wrought, but of his mercy he saued vs.

Folishe questions and genealogies, and braulinge and strife aboute the lawe, auoyde, for they are vnprofitable, and superfluous.

A man that is geuen to heresie, after the first and the seconde admonicion, auoyde, remembring that he that is suche, is peruerted, and synneth, euen damned by his owne iudgement.

☞ The Epistle of S. Paule to the Hebrues the. i. Chapter.

God in time past diuersly and manye wayes spake vnto the fathers by the prophetes, but in these last dayes, he hath spoken vnto vs by his sonne, whome he hathe made heyre of all thinges, by whom also he made the worlde.

He maketh his aungels spirites, and his ministers flammes of fyre.

Are

Are not all the aungels mynistringe spirites sent to ministre for theyr sakes, whiche shalbe heyres of saluation?

¶ The.ii. Chapter.

He that sanctifieth, and they which are sanctified are all one.

He in no place taketh on hym the angels, but the seede of Abrahã taketh he on hym. Wherfore in all thynges it became hym to be made lyke vnto his brethren, that he might be merciful, and a faythful hye preest in thynges concerning god, for to purge the peoples synnes. For in that he himselfe suffered and was tempted, he is able to succor them that are tempted.

¶ The.iii. Chapter.

Christ as a sonne hath rule ouer ỹ house whose house are we, so that we holde fast the confidence and the reioysynge of that hope, vnto the ende.

Take hede brethren, that there be in none of you an euill herte in vnbeleue, that he shoulde depart from ỹ lyuing God: but exhort one another dayly, whyle it is called to daye, leaste any of you waxe harde harted thorowe the deceytefulnesse of synne.

The.iiii. Chapter.

The worde of god is quicke, and mightye in operacion, and sharper thẽ any two edged sweard: and entreth thorough, euẽ vnto diuiding a sonder of the soule and the spryte, & of the ioyntes and the mary: and iudgeth ỹ thoughtes and the intentes of the hearte: neyther is there any creature inuisible in the sight of it. For all thynges are naked and bare vnto the eyes of him, of whom we speake.

¶ The.v. Chapter.

We

We haue not an hie priest, which cānot haue compassion on our infirmities but was in all poyntes lyke as we are, but yet without synne. Let vs therfore go boldly vnto the seate of grace that we may receyue mercy, & fynd grace to helpe in tyme of neede.

Euery hye priest that is taken from among men is ordeyned for men, in thynges pertaynynge to God, to offer giftes & sacrifices for synne: whiche can haue compassiō on the ignorant, and on the that are out of the waye, because that he him self also is compassed with infirmite, for the whiche infirmities sake, he is bound to offer for synnes, as well for his owne parte, as for the peoples.

No man taketh honoure vnto hym selfe, but he that is called of god, as was Aaron.

Christ in the dayes of his flesshe did offre vp prayers & supplications wt strong cryinge & teares, vnto him that was able to saue him from death, and was also hearde, because of his obedience.

The. vi. Chapter.

It is not possible, that they which were once lyghted, and haue tasted of the heauenly gyft, and were become partakers of the holye ghoste, and haue tasted of the good worde of god, and of the power of ỹ world to come: yf they fal, should be renued agayne vnto repentaunce: for as moch as they haue (as concerning them selues) crucified the sonne of god afreshe making a mocke of him.

That erth which drinketh in the rayne, which commeth ofte vpon it, and bringeth forth herbes meate for them that dresse it, receaueth blessynge of god. But that ground which beareth thornes and bryars, is reprooued and is nye vnto cursyng: whose

whose ende is to be burned.

God is not vnrighteous, that he shuld forgeth your worcke and laboure that procedeth of loue, which loue ye shewe in his name, which haue ministred vnto the saintes, and yet ministre.

¶ The. vii. Chapter.

TO Melchisedech, Abraham gaue tythes of all thynges.

Melchisedech fyrst is by interpretacion kynge of righteousnes, after that he is kyng of Salem, that is to saye, kynge of peace, wythoute father wythout mother, wythout kynne, & hath nether beginning of his time, neither yet ende of his life: but is lykened vnto the sonne of god, and contynueth a prest for euer.

And verely those chyldren of Leui, whiche receaue the office of ỹ prestes haue cõmaundemẽt to take accordyng to the law, tithes of ỹ people, that is to say, of theyr brethren, ye thoughe they spronge out of the loynes of Abraham.

Leui him selfe also, whiche receaueth tythes, payde tithes in Abraham.

The lawe made nothing perfecte, but was an introduction of a better hope, by whyche hope, we drawe nye vnto god.

This manne (Christ) because he endureth euer hath an euerlastyng prestehoode. Wherfore he is able also euer to saue thẽ that come vnto god by hym, seynge he euer liueth, to make intercession for vs. Soche an hye preste it became vs to haue which is holy harmelesse, vndefiled, separate frõ synnes, & made hyar then heuen, whiche nedethe not daily (as yonder hy prestes) to offer vp sacrifice, fyrst for his owne synnes, and then for the peoples synnes, for that dyd he once for al when he offered vp him selfe. For the law maketh men

prestes,

prestes, whiche haue infirmitie, but the word of the othe that came sence the law, maketh ẏ sonne prest, which is perfect for euermore.

¶ The. viii. Chapter.

After those dayes sayth the lord, I wyll put my lawes in their myndes, and in their hartes I wyll wrytte them, and wyll be their god, and they shalbe my people. And thei shal not teache, euery manne his neyghbour, and euery man his brother saying: knowe the lord, For they shal knowe me, from the lest to the most of them, for I wyll be mercyfull ouer their vnrighteousnes and on their synnes, and on their iniquities.

¶ The. ix. Chapter.

The priestes went alwaies into the fyrst tabernacle, and executed the seruice of god. But in the second went the hye preste, alone, one euery yeare: and not without bloude, whyche he offred for him selfe, and for the ignoraunce of the people.

But Christ beyng an hye prest of good thinges to come: nether be the bloude of goates ⁊ calues, but by hys owne bloude he entred in once for all into the holy place, ⁊ founde eternal redemption.

Whersoeuer is a testamēt, ther must also be the deathe of hym that maketh the testament, for the testamēt taketh auctoritie whē mē are dead, for it is of no value as lōg as he ẏ made it is a lyue.

Christ is not entred into the holye places that are made with hands, which are but similitudes of true thinges: but is entred into very heauen, for to appeare now in ẏ sight of God for vs: not to offer him selfe, often as the hie prest entreth in to the holy place euery yeare with straūg bloud, for then muste he haue often suffered sence the world began. But now in the ende of the world

hath

hathe he appeared once to put sinne to flight, by the offering vp of hi selfe. And as it is apoynted vnto menne that they shal once die, and then cometh the iudgement, euen so, christ was once offered to take awaye the synnes of many, and vnto them that loke for hym, shall he appeare agayne without sinne vnto saluation.

¶ The.x. Chapter.

IT is vnpossible that the bloude of oxen and of goates shuld take away synnes.

This is the testament þ I wyll make vnto them after those dayes sayth the Lorde, I wyll put my lawes in their hartes, and in theyr mynde I wyl writ them, and theyr sinnes and iniquitys wil I remember no more. And where remission of these thynges is, there is no more offeringe for synne.

Let vs consider one another to prouoke vnto loue, and to good workes, and that so much the more, because ye se that the day draweth nyr.

Yf we synne willyngly after that we haue receaued the knowledge of the truth, there remaineth no more sacrifice for synnes, but a feareful lokig for iudgement, and violente fyre, whiche shal deuoure the aduersaries.

It is a feareful thinge to fal into the handes of the liuing god.

The iuste shall lyue by fayth.

¶ The.xi. Chapter.

HAyth is a sure confidence of thynges, which are hoped for, and a certayntye of thynges which are not sene.

Without fayth it is vnpossible to please god.

By faith Moyses when he was great, refused to be called the sonne of Pharaos doughter, & chose rather to suffer aduersitie with the people of god

thento enioye the pleasures of synne for a seasō, and estemed the rebuke of Christ greater ryches then the treasure of Egypte, for he had respect vnto the rewarde.

¶ The .xii. Chapter.

WHom the lorde loueth him he chastened, yē, & he scourgeth euery son that he receaueth. No maner chastisyng in the present time, semeth to be ioyous, but greuous, neuertheles afterward, it bringeth the quiet frute of righteousnes vnto them, which are therin exercised.

Embrace peace with al men and holines, without the which no man shal se the Lorde.

Esau for one breakefast solde hes byrthright, ye knowe how that afterward when he wold haue inherited the blessing, he was put by, & he founde no meanes to come therby againe, no though he desired it with teares.

Ye are come vnto the mount Sion, and to the cytie of the liuyng god the celestiall Jerusalem, and to an innumerable sight of angels, and vnto the congregatiō of the first borne sonnes whyche are wrytten in heauē, and to god the iudge of al, and to the spyrytes of iust and perfect menne, and to Jesus the mediator of the new testament, and to the sprinckling of bloude that speaketh better then the bloude of Abell.

Our god is consumyng fyre.

¶ The .xiiii. Chapter.

BE not forgetfull to lodge straungers, for thereby haue dyuers receaued aungels into their houses vnwares.

Let wedlocke be had in price in all pointes, and lette the chamber be vndefiled, for whore kepers and aduoutrars god wyll iudge.

Remembre

Remember them which haue the ouersight of you, whych haue declared vnto you the worde of god. The ende of whose conuersation se that ye loke vpon, and folowe theyr faith.

Be not caried about with diuers and straunge learnyng.

Here we haue no continuing citie, but we seke one to come.

To do good, and to distribute forgette not, for with such sacrifices god is pleased.

Obey them that haue the ouersight of you, and submit youre selues to them, for they watche for your soules, euen as they that must geue accomptes: that they maye do it with ioye, and not with greke, for that is an vnprofitable thinge for you.

The Epistle of S. Iames the fyrst Chapter.

My brethren, counte it exceadynge ioye, when ye fal into diuers temptacions, for as much as ye know howe that the entringe of youre faith bryngeth pacience, and let pacience haue her perfecte worke, that ye may be perfect and sound lackynge nothynge.

If any of you lacke wysdome, let hym axe of god which geueth to all men indifferently, and casteth no manne in the teth, and it shalbe geuen hym. But let hym axe it in fayth and wauer not

for

for he that douteth is lyke the wanes of the sea tost of the wynde and caried with violence. Neither lette that manne thinke that he shall receaue any thing of the Lord, a waueryng mynded man, is vnstable in all his wayes.

Let the brother of lowe degree reioyce in that he is exalted, & the riche in that he is made lowe, for euē as the floure of the grasse shal he vanishe awaye. The sonne riseth with heate, & the grasse wydereth, and his floure falleth awaye, and the beautie of the fashion of it perisheth, euen so shal the riche manne perishe with his aboundance.

Happy is that manne that endureth in temptation, for when he is tryed, he shall receaue the crowne of lyfe, which the Lord hath promised to them that loue hym.

God tempted not vnto euyl, neither tēpted he any manne. But euerye man is tempted, drawen awaye, and entised of his owne concupiscence. Then when lust hathe conceaued, she bryngeth forth synne, and synne when it is finished bryngeth for the deathe.

Euery good gyfte, and euerye perfecte gyfte, is from aboue, and commeth downe from the father of light, with whome is no variablenes, neither is he chaunged vnto darkenes.

Lette euerye man be swyfte to heare, slowe to speake, and slowe to wrath, for the wrathe of mā worketh not ỹ, which is righteous before God.

Be that ye be doars of the worde, and not heaters only, deceauyng your selues with sophistry.

Pure deuotion and vndefiled before god the father, is this, to visite the faderlesse, and wyddowes in their aduersitie, and to kepe hym selfe vnspotted of the worlde.

The

¶ The. ii. Chapter.

WHosoeuer shall kepe the whole lawe, and yet fayle in one poynt, he is gylty in all.

There shalbe iudgemēt mercyles to him, that sheweth no mercye, & mercye reioyseth against iudgement.

Faith yf it haue no dedes, is deade in it selfe.

A manne is iustifyed of dedes, & not of faythe onely.

As the body without the spyrite is dead, euen so faithe without dedes is dead.

¶ The. iii. Chapter.

IF a manne synne not in wordes, the same is a perfecte man, and able to rule all the body.

The tounge is a lytle member, and boasteth greate thynges. It is an vnruelye euyll, full of deadly poison, the tounge can no manne tame.

Yf any man be wyse and endued with learning among you, let hym shewe the workes of conuersation in meknes that is coupled with wisdome.

The wysdome that is frome aboue is fyrste pure, than peasable, gentle and easye to be intreated, full of mercy and good frutes, without iudgyng, and without simulation: yea and the frute of righteousnes is sowen in peace, of them that maintayne peace.

¶ The. iiii. Chapter.

YE are and receyue not, because ye are amisse.

Knowe ye not howe ꝑ the frendshyp of the worlde is enemitie to godwarde? Whosoeuer wil be a frend of the worlde, is made ꝑ enemy of god.

What thing is your lyfe? It is not euen a vapoure that appeareth for a lytle tyme, and then vanished awaye.

To hym that knoweth howe to be good, and doth it not, to hym it is synne.

¶ The. v. Chapter.

GO to now ye riche men, wepe and howle on your wretchednes that shall come vpō you. Your riches is corrupt, your garmētes are moth eatē, your gold and your syluer are cankred, and ỹ rust of them shalbe witnes vnto you, and shall eate your flesshe, as it were fyre.

Aboue al thynges my brethren, swere not, nether by heauē nether by the earth, nether by any other othe. Let youre yea, be yea, and your naye, naye, lest ye fall into ypocrisie.

Yf any of you be diseased, let hym call for the elders of the congregation, and let them pray ouer hym, and anoynte him with oyle in the name of the Lorde, and the prayer of fayth shal saue ỹ sicke, and the lord shal rayse hym vp, & yf he haue committed sinnes, they shalbe forgeuen hym.

Confesse your faultes one to another, and praye one for a nother, that ye maye be healed.

The prayer of a righteous manne auayleth māche, yf it be feruent.

Brethrē yf any of you erre frō ỹ truth, & another conuert hym let the same know that he which cōuerted the sinner from goinge astraye out of his waye, shal saue a soule from death, and shal hyde the multitude of synnes.

The

¶ The.i. Epystle of.S.Peter the first Chapter.

Yrde vp ꝑ loynes of your mindes, be sober and trust perfectly on the grace that is brought vnto you bi the declaring of Jesus christ, as obedient chyldren, not fashioninge your selfes vnto your old lustes of ignorannce: but as he which called you is holy, euen so be holye in al maner of conuersation, because it is written, be ye holy for I am holy.

The father without respect of person iudgeth according to euery mannes worke

Ye know howe ꝑ ye were not redemed wyth corruptible syluer and golde from your vayne cõuersation whiche ye receyued by the tradycyons of the fathers, but wyth the precious bloude of Chryst, as of a lambe vndefiled, and vñ out spote which was ordeined before the world was made but was declared in the last tymes for your sakes which by his meanes haue beleued on God that rayled hym from death, & glorified him, that your fayth and hope might be in god.

Se that ye loue one another w̃ a pure hert fer uently: for ye are borne a new, not of mortal sede but of immortall, by the worde of god, which lyueth and lasteth for euer.

All flesche is as grasse, and all the glory of man is as the floure of grasse, The grasse wither eth & the flowre falleth awaye, but ꝑ word of the lorde endureth euer.

¶ The.ii.Chapter.

IF so be that ye haue tasted howe pleasaunt ꝑ Lord is, to whom ye come as to a liuing stone disalowed of men, but chosen of God, & precious and ye as liuinge stones, are made a spirituall house, & an holy prieste hode for to offer vp spirituall sacrifice, acceptable to god by Jesus christ.

Vnto you which beleue, he is precious, but vnto thē which beleue not, the stone whiche ꝑ buylders refused, the same is made the head stone in the corner, and a stone to stumble at, and a rocke to offende them which stumble at the worde, and beleue not that whereon they were set.

Derely beloued, I beseche you as straungers and pilgrimes, abstaine frō fleshly lustes, which fight against ꝑ soule, and se that ye haue honeste conuersation among the gētiles, that they which backbite you as euell doers, maye se youre good workes, & prayse god in the daye of visitation.

Submit your selues vnto al maner ordinaūce of man for the lordes sake, whether it be vnto the kyng as vnto ꝑ chiefe heade, other vnto rulers, as vnto thē that are sent of hym, for the punchment of euell doers, but for the laude of thē that do wel. Seruauntes obeye youre maysters with all feare, not only yf they be good & courteous, but also though they be froward. For it is thāke worthy yf a man for conscience towarde God endure grefe, sufferinge wrongfully. For what prayse is it, yf whē ye be bufeted for your fautes ye take it pacietly? but yf when ye do wel ye suffre wrongo and take it pacientlye, then is there thankes with God.

Christe suffred for vs, leuing vs an example that we should folowe his steppes, which did not synne, neither was there gyle fould in his mouth:

which

which when he was reuyled, reuyled not agayne when he was buffeted, he threatened not, but cõmitted ꝑ cause to him that iudgeth righteously, which his own self bare oure sinnes in his body on the tree, that we shoulde be deliuered from sinne and shoulde liue in righteousnes.

¶ The. iii. Chapter.

WEmẽs apparell shal not be outward with broyded heare, and hangynge on of golde, eyther in putting on of gorgious apparell, but lette the hid man of the heart be vncorrupt with a meke and quiet spirite, whiche spirite is before God a thing muche set by.

It is better (yf the wyl of god be so) that ye suffre for wel doyng, then for euell doyng.

¶ The. iiii. Chapter.

HE whiche suffereth in the flesh, ceaseth from sinne, that he hence forward should liue as much tyme as remayne the in the flesche, not after the lustes of men, but after the wyl of God.

To this purpose was the gospell preached vnto the dead, that they shoulde be cõdemned of men in the flesche, but shoulde lyue before God in the spirite.

Aboue al thinges haue feruent loue amonge you, for loue couereth the multitude of synnes.

¶ The. v. Chapter.

SE that ye fede Christes flock, which is among you, taking the ouer sighte of them, not as though ye were compelled therto, but willingly, not for to desyre filthy lucre, but of a good mynd, not as though ye were Lordes ouer the parishes, but that ye be an ensample to the flocke, and when the chief shepeheard shall appere, ye shall receiue an incorruptible croune of glory.

God

God deſyeth the proude, and geueth grace to the humble.

Be ſober & watche, for your aduerſary the deuil as a roaryng lyon walketh aboute ſeking whom he maye deuoure. Whom reſiſt ſtedfaſt in the fayth, remembryng that ye do but fulfyll the ſame afflictions, whiche are appoynted to your bretherē that are in the worlde.

¶ The ſecond Epiſtle of S. Peter the fyrſt Chapter.

IN your fayth miniſter vertue, and in vertue knowledge, and in knowledge temperaunce, & in temperaūce patience, in patience godlynes, in godlynes brotherly kindnes, in brotherlye kyndenes loue. For yf theſe thynges be among you and aboūdāt plenteous, they wyll make you that ye neyther ſhalbe ydle, nor vnfrutefull in the knowledge of our lord Jeſus Chriſt. But he that lacketh theſe thinges, is blynde and gropeth for the way with hys hande, and had forgotten that he was purged from his old ſynnes.

¶ The.ii.Chapter.

THere were falſe prophetes amonge the people, euē as there ſhalbe falſe teachers amōge you

you, which priuely shal bringe in damnable sectes, euen denying the Lorde that hathe boughte them, and bring vpō themselues swift damnacion, and many shal folow theyr damnable waies, by which the waye of truthe shalbe cuyll spoken of: & through couetousnes shall they with fained wordes make marchaundise of you, whose iudgement is not farre of, and their damnatiō slepeth not.

The Lord knoweth howe to deliuer the godly out of the temptation, and how to reserue the the vniuste vnto the daye of iudgement. For to be punished, namely thē that walke after the flesh in the lust of vnclennes, and despise the rulers. Presumptuous are they, and stubburne and fere not to speake euel of them that are in auctoritie.

Of whome soeuer a man is ouercome, vnto the same is he in bondage.

It hadde beene better for them not to haue knowen the waie of rightwisenes, thē after they haue knowen it, to turne frō the holy commaundement geuen vnto them.

The. iii. Chapter.

One daye is with the Lorde, as a thousande yeare, & a thousand yeare as one daye.

The Lorde is not slacke to fulfyll his promes, as sommen count slackenes, but is pacient to vs warde, and wold haue no man lost, but wolde receyue all men to repentaunce.

The day of the Lorde wyl come as a theefe in the night, in the which day the heauens shall perishe with terrible noyse, and the elementes shal melte with heate, and the earth with the workes that are therein, shal burne.

And

And suppose ye that the long sufferinge of the Lorde is saluation, euen as our dearelye beloued brother Paule, according to ꝑ wysedome geuen vnto hym, wrote to you, yes, almost in euery Epistle speakyng of such thinges, among which are many thynges harde to be vnderstonde, whyche they that are vnlearned & vnstable, peruerte as they do other scriptures, vnto theyr owne destruction.

¶ The. i. Epistle of S. Iohn the Apostle the. fyrste Chapter.

If we say that we haue no synne, we deceaue our selues, and truth is not in vs. Yf we knowledge our sinnes, he is faithful and iust to forgeue vs oure synnes, and to cleanse vs from al vnrighteousnes. Yf we saye we haue not synned we make hym a lyar, and his worde is not in vs.

¶ The. ii. Chapter.

If any mā sinne, yet we haue an aduocate with the father, Iesus Christ, whiche is righteous: & he it is that obtayneth grace for our synnes, not for your synnes onely but also for the synnes of al the world.

He that sayth I know hym, and kepeth not his commaundementes, is a lyar, and the veritie is not in hym.

He that sayeth he bydeth in hym, oughte to walke

walke euen as he walked.

He that sayth how that he is in the yghte, and yet hateth his brother, is in darkenes euen vntil this time. He that loueth his brother, abydeth in the light, and there is none occasyon of euell in him. He that hateth his brother, is in darckenes and walketh in darkenes, and cannot tel wither he goethe, because that darckenes hath blynded his eyes.

Se that ye loue not the worlde, nether the thinges that are in the worlde: Yf any manne loue ꝑ worlde, the loue of the father is not in him, for all that is in the worlde, (as the lust of the fleshe, the luste of the eyes, and the pryde of goodes) is not of the father, but of the worlde. And the worlde vanisheth away, and the luste therof, but he that fulfylleth the wyl of god, abideth euer.

¶ The. iii. Chapter.

Whosoeuer commytteth synne committethe vnrighteousnes also, for synne is vnrighteousnes.

Whosoeuer doeth not righteousnes, is not of god, nether he that loueth not his brother.

He that loueth not his brother, abydeth in death. Whosoeuer hateth his brother, is a man slear, and ye knowe that no man slear, hath eternall lyfe abydyng in hym.

Whosoeuer hath this worldes good, and seeth his brother haue neade, & shutteth vp his cõpassion from him, howe dwelleth the loue of god in hym? Let vs not loue in worde neyther in toũge but with the dede & in verite, for therbi we know that we are of the verite, & can before hym quiete our hartes,

He

He that kepeth goddes commaundementes, dwelleth in him, and he in him, & therbi we know that there abydeth in vs of the spyrete, whyche he gaue vs.

¶ The. iiii. Chapter.

BEleue not euery spirite, but proue whether they are of God or not.

In this appered the loue of god to vs warde, because that God sent his onely begotten sonne into the worlde, that we myght lyue thorow him. Herein is loue, not that we loued God, but þ he loued vs, and sent his sonne to make agremēt for our synnes.

Yf we loue one another, god dwelleth in vs, and his loue is perfect in vs.

Whosoeuer confesseth that Jesus is the sone of god, in him dwelleth god, and he in god.

There is no feare in loue, but parfecte loue casteth out al feare, for feare hath painfulnes, he þ feareth is not perfecte in loue.

Yf a man saye I loue God, and yet hate hys brother, he is lyar. For howe can he that loueth not his brother whome he hath sene, loue God, whom he hath not sene?

The. v. Chapter.

GOds commaundementes are not greuous.

This is the victorye that ouercommeth the worlde euen our fayth, who is it, that ouercommeth the worlde, but he which beleueth, that Jesus is the sonne of God?

There are thre which beare recorde in heauen, þ father, the word, and the holy goste, and these thre are one. There are thre whiche beare recorde, in earth,

earth, the spirite, and water, and blood, and these three are one.

This is the trust that we haue in God, that yf we axe any thynge accordyng to hys wyll, he heareth vs. And yf we know ꝓ he here vs, what soeuer we axe, we know that we shal haue the petitions that we desyre of hym.

Yf any man se hys brother sinne a sinne that is not vnto death, lette him axe, and he shal geue him life for thē that sinne not vnto death: There is a sinne vnto death. for which say I not that a man should pray. All vnrighteousnes is sinne, & there is sinne not vnto death.

The worlde is all together sette on wickednesse.

¶ The second Epystle of. S. Iohn the fyrst Chapter.

AND nowe beseche I the ladye, not as though I wrote a newe commaundement vnto the, but that same whiche we heard frō the beginnynge, that we should loue one another, and this is ꝓ loue, that we should walke after hys commaundementes

Whosoeuer transgresseth, and bideth not in ꝑ doctrine of christ, hath not god. He that endureth in the doctrine of christe, hath both, the father and the sonne. If there come any vnto you and bryng not hys learnyng, him receaue not to house, nether byd hym god spede, for he that byd hym god spede, is partaker of his euyl dedes.

The Epistle of S. Jude the fyrst Chapter.

Behold the Lord shall come wyth thousandes of sayntes, to geue iudgement agaynst al menne, and to rebuke all that are vngodly, amonge them, of all theyr vngodly dedes, which they haue vngodlye committed, and of all theyr cruell speakynges whych vngodly synners haue spoke agaynst hym.

The Reuelation of S. John.

The firste Chapter.

HAppy is he that redeth, and they that heare the wordes of the prophesy, and kepe ẏ thinges which are written therin, for the time is at hand.

Beholde he commeth with cloudes, & all eyes shall se him, & they also which persed him.

I am Alpha and Omega, the begynnyng and the endynge saith the Lord almighty, whiche is and which was, and which is to come.

The.ii. Chapter.

TO him that ouer commeth, wyll I geue to eate of the tree of lyfe, which is in the middes of the paradise of God.

To him that ouercommeth wyll I geue to eate Manna that is hydde, and wyll geue him a white stone, and in the stone a new name written, which no manne knoweth fauynge he that receaueth it.

I wyll geue vnto euery one of you, accordyng vnto your worckes.

To him that ouercōmeth and kepeth my workes vnto the ende, I wyll geue power ouer nations, and he shall rule thē with a rodde of yron and as the vessels of a potter shall he brake them to sheuers.

The.iii. Chapter.

If thou shalt not watche, I wyll come on the as a thefe, and thou shalte not knowe what houre I wyll come vpon the,

He that ouercommeth shalbe clothed in whit araye. and I wil confesse his name before my father, and before his angels.

I know thy workes that thou art nether cold nor hote, I wolde thou were colde or hote. So then because thou art betwene both, and nether colde nor hot, I wil spewe the out of my mouth, because thou art riche & increased wyth goodes, and hast nede of nothyng, and knowest not how thou arte wretched and miserable, poore, blynde and naked: I counsel the to bye of me gold tryed in the fyre, that thou mayst be riche, & whyt rayment that thou mayst be clothed, that thy fylthy nakednes do not appere, and annoint thine eyes wyth eye salue that thou mayst see.

As many as I loue, I rebuke and chasten, be feruent therfore and repent. Behold I stande at the dore and knocke, yf any man heare my voyce and open the dore, I wyll come in vnto him, and will suppe with him, and he with me.

To him that ouercommeth, will I graunte to syt with me in my seate euen as I ouercame and haue sytten with my father, in his seate.

¶ The. iiii. Chapter.

The fyrst beast was lyke a lyon, the seconde best lyke a calfe, and the thyrde best hadde a face as a manne, and the fourth beste was like a flyinge egle.

¶ The. v. Chapter.

And when he had taken the booke, the foure bestes, and the. xxiiii. elders fel downe before the lambe, hauyng harpes and golden vyalles fut of odoures, which ar the praiers of saintes, & they songe a new songe sayinge: ẏ art worthy to take ẏ boke, & to open ẏ scales thereof: for thou

wast kylled, and hast redemed vs by thy bloude out of all kynreddes, and tōges, and people, and nations, & haste made vs vnto our God, kynges, and prestes, and we shall raigne on the erthe.

¶ The. vi. Chapter.

I Sawe vnder ꝑ aulter, the soules of thē that were kylled for the worde of god, & for the testimonye which they had. And they cried with a loude voyce, saying: howe long tariest thou lorde holy and true, to iudge and to auēge our bloude on them that dwell on the earthe?

¶ The. vi. Chapter.

AND there was a great erth quake, and the sunne was as blacke as sacke cloth made of heare, and ꝑ mone waxed rud as bloude, and the starres of heauen fell vnto the earth euen as a fygge tree casteth from her, her fygges when she is shaken of a mighty wynde, and heauen vanished awaye as a scroll when it is rolled together, and all mountaines and yles were moued out of their places and the kinges of the earthe, and the greate me, and the riche menne, and the chefe captaines, and the mighty menne, and euery man, bound mānē, and euery free manne, hyd them selues in dennes and in rockes of the hylles: and said to the hylles and rockes: fall on vs and hyde vs from the presence of him that sitteth on the seate, and frō the wrathe of ꝑ lambe. for ꝑ great day of his wrath is come, and who can endure it.

¶ The. vii. Chapter.

AND one of the elders answered, sayinge vnto me, what are these whiche are arayde in longe whyte garmentes and whence came they?

And I sayde vnto him: Lorde thou wotteſt. And he sayde vnto me: theſe are they whiche came out of great tribulation, and made theyr garmentes large and made them whyte in the bloude of the lambe, therfore are they in the preſẽce of the ſeat of god, and ſerue him day and nighte in the temple, and he that ſytteth in the ſeat wyll dwell among them. They ſhal honger no more, neyther thyrſt, neyther ſhall the ſonne lyght on them, neither any heat, for ꝑ lambe whiche is in ꝑ middes of the ſente, ſhall fede them, and ſhall leade them vnto fountaynes of lyuyng water, and god ſhal wype awaye all teares from their eyes.

¶ The. viii. Chapter.

AND an other aungell came and ſtode before the aulter hauynge a golden ſenſer: moche of odours was gyuen vnto hym, that he ſhoulde offer of the prayers of all ſaintes vpon the golde aulter, which was before the ſeat, and the ſmoke of the odours whiche came of the prayes of all ſaintes, aſcended vp before god, oute of the aungelles hande.

¶ The. ix. Chapter.

IN thoſe dayes ſhal men ſeke death, and ſhall not fynde it, and ſhall deſyre to dye and death ſhall flye from them.

¶ The. xi. Chapter.

AND when they haue finiſhed theyr teſtimony, the beaſt that came oue of the botomleſſe pit, ſhal make warre againſt them, and ſhal ouercome them, and kyll them. And their bodyes ſhal lye in the ſtretes of the greate cyte, which ſpiritually is called Sodom and Egipte, where our lord was crucified. And they of the people and kynredes, and tonges, and they of ꝑ nations, ſhal ſe

their

theire bodyes .iii. dayes and a halfe, and shal not suffer their bodyes to be put in graue. And they that dwell vpon the earth, shall reioce ouer them and be glad, and shall send gyftes one to another for these two prophetes vexed them that dwell on the earth. And after thre daies and ahalfe, the spriete of lyfe, frome god entred into them, & they stode vp on theyr fete, and greate feare came vpō them whyche sawe them, and they harde a greate voyce from heauen sayinge vnto them: Come vp hyther, and they ascended vp into heauen in a cloude, and their enemyes saw them.

¶ The. xii. Chapter.

AND there was a great batail in heauē Michaell and his angels fought with the Dragon, and the Dragon fought and his angels, and preuailed not, neyther was their place found any more in heauen. And the greate Dragon, the olde serpent called the deuyl, and Sathanas was caste out, whiche deceaueth all the worlde. And he was cast into the earthe, & his angels were cast out also.

¶ The. xiii. Chapter.

HE that kylleth wyth a swearde must be kylled with a swearde.

¶ The. xiiii. Chapter.

AND I hearde the voyce of harpes harpynge wyth their harpes, and they songe as it were a newe song before the seate, and before the foure beastes, and the elders, and no man could learne that songe, but the hundred and. 44. M. whyche were redemed from the earth. These are they. which were not defyled with women for they are virgins. These folowe the lambe whethersoeuer he goeth. These were redemed from menne, be-

being the fyrſt frutes vnto God and to the lambe, and in theyr mouthes was founde no gyle for they are without ſpot before the trone of god.

And I hearde a voyce from heauen, ſayeng vnto me: wrytte, Bleſſed are the deade, whiche here after dye in the lorde, euen ſo ſaith the ſpyrit that they may reſt frō theyr labours, but their workes ſhall folowe them.

¶ The.xvi. Chapter.

Beholde I come as a theefe, happy is he that watched and kepeth his garmentes, leaſt he be founde naked, and menne ſe his filthynes.

The.xvii. Chapter.

And aſmuche as ſhe glorified her ſelf, and lyued wantonly, ſo muche poure ye in for her of punyſchement and ſorowe.

¶ The.xix. Chapter.

Happye are they whiche are called vnto the lambes ſupper.

And I fell at his feete to worſhyppe him, and he ſayde vnto me: ſe thou do it not, for I am thy felowe ſeruaunt, and one of thy brethren, and of them that haue the teſtimony of Jeſus, worſhyp god.

¶ The.xx. Chapter.

Bleſſed and holy is he that hath parte in the fyrſt reſurrection, for on ſuche ſhall the ſeconde death haue no power, for they ſhalbe prieſtes of god and of Chriſt, and ſhall raygne wyth him a. M. yeare.

And I ſawe the dead, bothe greate and ſmall ſtand before god. And the bokes were opened, and another boke was opened, whych is the boke of lyfe, and the deade were iudged of thoſe thinges which were wrytten in the bokes accordynge to their dedes, and the ſea gaue vp her dead, which

were

were in her, and death and hell delyuered vp the dead, which were in them, and they were iudged euery man accordinge to his deades. And death and hell were cast into the lake of fyre. This is that second death, and whosoeuer was not found writte in the boke of lyfe, was cast into the lake of fyre.

The.xxi.Chapter.

AND I heard a great voyce oute of heauen sayenge: beholde, the tabernacle of god is with men, and he wyl dwel with them. And they shalbe his people, and god hymselfe shalbe wyth them, and be their god. And god shal wype away all teares frome their eyes, and there shalbe no more death nether sorowe, nether cryenge, nether shal ther be any more payne, for the olde thynges are gone.

I am Alpha and Omega, the begynnynge and ỹ ende, I wyll geue to hym that is a thyrste of the well of the water of lyfe free, he that ouercommeth shall inheryt al thynges, and I wyl be his god, and he shalbe my sonne. But the feare full and vnbeleuynge, and the abhominable, and murderers, and whoremongers, and sorcerers, & ydolaters, and all lyars, shal haue their parte in the lake which burneth with fyre and brymstone whiche is the second death.

His seruauntes shal serue hym, and they shall se his face, and his name shalbe in theyr foreheades, and there shalbe no nyghte, and they nede no candele, neyther lyght of the sunne, for the Lord god geueth them lyght, and they shall raygne for euermore.

I am John which sawe these thynges, & hearde them. And when I hadde hearde and sene, I fell

downe, to worshippe before the fete of the angel which shewed me these thinges, and he sayd vnto me: se thou do it not, for I am thy felow seruaunt, and the felow seruaunt of thy brethren the prophetes, and of them which kepe the sayinges of this boke, but worshippe God.

He that doeth euyll, lette him do euyll styll, & he which is filthy, lette him be filthy styl, and he that is righteous, let him be more righteous, and he that is holy, lette him be more holy.

And behold I come shortely, and my rewarde with me, to geue euerye manne accordyng as his dedes shalbe.

Blessed are they, that do goddes commaundementes, that their power maye be in the tree of lyfe, and may entre in through the gates into the cytie, for without shall be dogges and enchaunters, and whoremongers, and murderers, and ydolaters, and whosoeuer loueth or maketh lesynges.

The ende of the boke, for the whiche God be praysed.

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